



THE PROPHET'S RAMADHAAN

How the Prophet observed the Month of Ramadhaan



MUFTI MUHAMMAD KHAN QAADRI

Translated by
Muhammad Sajid

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Author: Mufti Muhammad Khan
Translator: Muhammad Sajid

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CONTENTS

INTRODUCTION	7
CHAPTER 1: THE PROPHET & RAMADHAAN	9
CHAPTER 2: AT THE BEGINNING OF RAMADHAAN	16
CHAPTER 3: AT SEHRI	28
CHAPTER 4: DURING THE DAY WHILST FASTING	35
CHAPTER 5: AT SUNSET & IFTAAR	57
CHAPTER 6: THE TARAWEEH PRAYER	70
CHAPTER 7: THE FAST OF WISAAL	75
CHAPTER 8: THE LAST TEN DAYS OF RAMADHAAN	78
CHAPTER 9: ITIKAAF	85
CHAPTER 10: THE NIGHT OF QADR	98
CHAPTER 11: THE END OF RAMADHAAN & THE LAST NIGHT	121
CHAPTER 12: THE NIGHT & DAY OF EID	126
APPENDIX RULES OF FASTING	145

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CHAPTER 4: DURING THE DAY WHILST FASTING	35
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CHAPTER 10: THE NIGHT OF QADR	98
CHAPTER 11: THE END OF RAMADHAAN & THE LAST NIGHT	121
CHAPTER 12: THE NIGHT & DAY OF EID	126
APPENDIX RULES OF FASTING	145



Introduction

The month of Ramadhaan is Allah's ﷻ specific reward and gift to the Muslim Ummah. It is so because in it the revelation of the Quran commenced and in it the Prophet ﷺ was ordered to announce his Prophethood. In gratitude for the beginning of the Quran's revelation and announcement of the final prophethood the Ummah has been ordered to fast in this month. Allah ﷻ says:

'O you who believe, Fasting is prescribed upon you as it was prescribed upon those before you, that you may become pious.'
(Qur'an 2:182)

The Prophet ﷺ himself explained the importance of Ramadhaan in the following way:

'If they were to know the importance of Ramadhaan they would wish for the whole year to be Ramadhaan.' (Musnad Abu Ya'laa)

By chaining the devils and ordering the human to come to Allah's ﷻ door a complete programme of betterment is established so that the dark veils of neglect can be lifted and the human can become closer to the forgiveness and proximity of His Lord. This is the purpose of the Human's life, Fasting is not simply the giving up of eating and drinking but is about becoming pure from apparent and concealed errors.

The best way to spend the days and nights of Ramadhaan is the way the Prophet chose because he was well aware of Allah's ﷻ desire and pleasure and the importance of Ramadhaan. Consequently in

this book we have gathered matter that shows how the Prophet observed the month of Ramadhaan, in other words what were his actions so that we too can follow him in observing the month of Ramadhaan and attain Allah's ﷻ infinite reward and favours.

If we can truly spend our Ramadhaan in this way then not just the whole year but our whole life will become blessed and full of Barakah. It is in Ramadhaan that we have the opportunity to listen to the whole Quran in the Taraaweeth prayer, and also have the chance to undertake night vigils and Itikaaf. If only we could continue the habits of Ramadhaan into the whole of the year! I pray that with His Mercy and the tawassul of the Prophet, Allah ﷻ grants us the ability to act according to the teachings of the Shariah.

Aameen Bi JaaHiKa wa bi JaaHi Sayyid il Mursileen

A mere servant of Islam
Muhammad Khan Qaadri
Jamia Islamia, Lahore
Pakistan

CHAPTER I THE PROPHET AND THE MONTH OF RAMADHAAN

Fasting became obligatory on a Monday

Monday not only has the virtue of being the day in which Allah's messenger ﷺ arrived in this world but is also the day on which the fasts of Ramadhaan became obligatory.

'On Monday, the second day of Shabaan, in the second year of Hijrah, Allah ﷻ made fasting in Ramadhaan obligatory upon the believers.' (*Risaala Ramadhaan*)

The obligation to fast occurred in the second year of Migration

Remember also that the command to fast in Ramadhaan was revealed in Madeenah in the second year of Hijrah. It is narrated from Syeduna Ibn Abbaas that the first two things given to the believers after migration were the Bait ullah becoming the Qiblah and the fasts of Ramadhaan.

'Verily Ramadhaan became obligatory in Shabaan in the second year of Hijrah.' (*Athaaf Ahl ul Islaam*)

He ﷺ fasted nine Ramadhaans

The above fact also reveals that the Prophet ﷺ observed nine

THE PROPHET'S ﷺ RAMADHAAN

Ramadhaans after fasting had become obligatory. This is because he lived 10 years of his apparent life in Madeenah and Ramadhaan became obligatory in the second year of Hijrah. Imam Ibn Hajar Haitami writes that some Huffaaz of Hadith have clarified:

'The Prophet fasted nine Ramadhaans.'

The Prophet's Ramadhaan before fasting

It is important to remember that the Prophet's ﷺ relationship with Ramadhaan did not begin with the obligation to fast. He had a connection with it before this. It was during this month that he would achieve seclusion in Mount Hira and connect with his Lord, using it as a source of tranquillity and focus. Furthermore it was during Ramadhaan, whilst he was in the cave of Hira, that Jibraeel brought Allah's ﷻ eternal message:

Read in the name of thy Lord who created.
(Surah Alaq)

Ibn Isaac narrates from Syeduna Ubaid bin Umair:

'Each year the Prophet ﷺ would go to Mount Hira for a month in search of solitude and it was that same month in which he announced his Prophethood. That was the month of Ramadhaan.' (As Seera t'un Nabawiyya v1, p235)

In describing the revelation of the Quran Allah ﷻ has confirmed in several places that it was revealed in Ramadhaan:

'The month of Ramadhaan, in which the Quran was revealed.'
(Surah Baqarah)

'Verily we revealed it in the night of Qadr.' (Surah Qadr)

Remember that as mentioned previously fasting in Ramadhaan became compulsory in Madeenah (and the revelation of the Quran began in Ramadhaan before the migration to Madeenah).

The Prophet ﷺ & Ramadhaan

Dr Muhammad Abdu Yamaani writes:

'We should be able to infer from the above the deepness and importance of the Prophet's ﷺ relationship with Ramadhaan and how he observed it before his prophethood and before the revelation of verses.'

Shaykh Atia Muhammad Saalim states:

'The Prophet's ﷺ relationship with Ramadhaan was not like that of other people. His relationship with Ramadhaan predated fasting. One could say that he had a relationship with Ramadhaan both before his announcement of Prophethood and after.'

Love for the Blessed Ramadhaan

The Prophet's ﷺ initial act was to love Ramadhaan and make dua for it's attainment. It is in Imam Tibraani's Aowsat and Musnad Bazaar that as soon as he would see the moon of the month of Rajab he would supplicate:

'O Allah make Rajab and Shabaan blessed for us and grant us Ramadhaan.'

The words narrated by Syeduna Anas are:

'When Rajab would enter he would supplicate 'O Allah make Rajab and Shabaan blessed for us and make Ramadhaan blessed for us.' (Musnad Ahmad 259)

Tibraani narrates from Syeduna Anas that when the months of Rajab and Shabaan would begin he would supplicate:

'O Allah make Rajab and Shabaan blessed for us and grant us Ramadhaan.'

THE PROPHET'S ﷺ RAMADHAAN

After narrating these words Ibn Rajab states that from this one learns to supplicate for blessed times to get closer to the Lord by undertaking greater good deeds during them.

'In this hadith is evidence of the goodness of making dua to stay alive and find good times in which one can undertake good deeds. For a believer increased lifetime is a source of good and the best person is the one whose life is long and deeds good.'

Look at what our pious predecessors did after they became aware of both this practice of the Prophet ﷺ and the status of Ramadhan, Syeduna Yalaa bin Fadhl writes:

'They (the companions and ta'bi'een) would spend six months supplicating to attain Ramadhan and spend the other six months pleading for its acceptance.' (*Lataaif ul Mu'aarif*)

Preparing for Ramadhan in Shabaan

The Prophet ﷺ would prepare for Ramadhan in the month of Shabaan. It is narrated from Syeda Aisha that apart from Ramadhan the month in which he fasted the most was Shabaan.

'The Prophet ﷺ would fast the most in Shabaan.'

One of the wisdoms in this practice mentioned is that Shabaan includes the night of Baraa'a (15th night) in which deeds are presented in the court of Allah ﷻ. The Prophet ﷺ wanted his deeds to be presented in the state of fasting, just as has been mentioned in hadith.

However another wisdom in fasting in Shabaan mentioned by the Muhadditheen is that he prepared for Ramadhan in Shabaan; because Shabaan is a forerunner for Ramadhan it's actions should also be those of Ramadhan:

The Prophet ﷺ & Ramadhan

'In order to attain the barakah of Ramadhan (this practice was to) ensure complete preparation and the satisfaction of the nafs upon the complete obedience of Allah ﷻ.'

In this way it is similar to the Sunnah prayers before the Fard. The Muslim uses the Sunnah prayers to turn his mind towards the court of Allah ﷻ in preparation of the Fard prayer. The practice of the Sahaaba supports this reasoning. Syeduna Anas sheds light on the practice of the companions:

'As soon as Shabaan entered the Muslims would turn towards the Quran. They would also take Zakah out from their wealth and (by it) strengthen the poor and destitute for the fasts of Ramadhan.'

Specific arrangements to sight the moon of Shabaan

Fasting is based on the moon. Consequently the Prophet ﷺ made special arrangements to sight it. If the moon was sighted he would fast and if it was not due to clouds etc. he would fast only after completing thirty days of Shabaan. Syeduna Abdullah bin Abi Qais narrates that he heard Umm ul Momineen Syeda Aisha say:

'The Prophet ﷺ used to safeguard the month of Shabaan more than he safeguarded any other month.' (*Abu Dawud*)

The Prophet ﷺ would order the companions to sight the moon and count it's days. Syeduna Abu Hurayra states that the Prophet ﷺ would say to them:

'Count the moon of Shabaan for Ramadhan and do not mix it with Ramadhan. Only he of you can fast who has fasted the day before.' (*Tirmidhi*)

Not fasting when in doubt

If the moon could not be sighted due to clouds the Prophet ﷺ would not begin Ramadhan and would complete 30 days of Shabaan. It is narrated from Umm ul Momineen Syeda Aisha:

'He began fasting after sighting the moon of Ramadhan and if it was cloudy he would count 30 days (of Shabaan) and then fast.' (Abu Dawud)

For the ease and comfort of his ummah he taught the same; fast when the moon is sighted and if the moon cannot be sighted due to clouds etc do not fast on the day of doubt but complete thirty days of Shabaan and then begin Ramadhan. He ordered the same for Eid. Syeduna Abdullah bin Umar narrates that the Prophet ﷺ said:

'So do not fast until you see the moon and do not break the fast until you see the moon. If it is cloudy then complete thirty days.' (Abu Dawud)

It is from Syeduna Abdullah ibn Abbaas that the Prophet ﷺ said: 'Verily Allah ﷻ has given us time until the sighting of the moon and verily if it is cloudy then complete the term of thirty days.' (Muslim, book of Siyaam)

He would accept the testimony of one person

If the Prophet ﷺ and most of the companions had not sighted the moon themselves and only a single Muslim had testified that he had seen the moon the Prophet ﷺ would proclaim (the beginning of) Ramadhan. It is from Syeduna Abdullah bin Abbaas that a bedouin came to the Prophet ﷺ and pleaded:

'I have seen the moon tonight.' He ﷺ asked if he believed in Tawheed, Allah ﷻ and Prophethood, i.e. if he was a Muslim, he replied 'Yaa Rasoolallah I am a Muslim.' The Prophet

The Prophet ﷺ & Ramadhan

ﷺ called for Syeduna Bilaal and ordered 'Announce to the people that they should fast tomorrow.' (Abu Dawud)

It is from Syeduna Abdullah bin Umar:

'The people were searching for the moon and I sighted it and said to the Prophet ﷺ 'Verily I have seen it' so he himself fasted and ordered the people to fast.' (Abu Dawud)

He would make a special dua on sighting the moon of Ramadhan

It was the practice of the Prophet ﷺ to make dua on sighting the moon every month but for the moon of Ramadhan he would make a special dua. It is narrated in Nasai:

'When he would see the moon of Ramadhan he would say: 'This moon is of good and barakah, this moon is of good and barakah and I have faith upon the one who created you.' (Athaaf Ahl ul Islaam from Nasai)

CHAPTER 2

AT THE BEGINNING OF RAMADHAAN

The Practice of making a special dua on the arrival of Ramadhaan

At the beginning of Ramadhaan the Prophet ﷺ would make a special dua in the court of Allah ﷻ:

'When the month of Ramadhaan would begin he ﷺ would say 'O Allah, give me security (health and wellbeing) in Ramadhaan and safeguard Ramadhaan for me and protect me from Your disobedience in it.'

He would turn pale

When Ramadhaan would arrive the Prophet's ﷺ complexion would turn pale in fear of any impediment preventing him fulfilling the requirements of worship. Umm ul Momineen Syeda Aisha narrates the condition of the Prophet ﷺ:

'When Ramadhaan would enter his colour would change.'

Imam Munaadi explains the reason for this:

'In fear of a weakness occurring that could result in him not fulfilling the requirements of worship.' (Faidh ul Qadeer)

At The Beginning of Ramadhaan

Congratulating companions on the arrival of Ramadhaan

When this holy and blessed month arrived with all its mercies the Prophet ﷺ would congratulate the companions. Imam Ahmad and Imam Nasai mention this practice from Syeduna Abu Hurayra in the following way:

The Prophet ﷺ would congratulate his companions by saying 'The month of Ramadhaan has come to you, it is a blessed month, Allah ﷻ has prescribed its fasts upon you. In it the gates of Paradise are opened, the doors of Hell closed and the devils locked up. In it is a night better than a thousand months and whoever is deprived of its guidance is surely deprived.' (An Nasai)

Imam Jalaaluddin Suyooti and Shaykh Ibn Rajab state that this hadith is the basis of congratulations:

'The hadith is the basis for congratulating on the month of Ramadhaan.'

Why should this month not be a cause of congratulation?! In which the gates of paradise are opened, the devils restricted and the gates of Hell shut?!

To greet the month of Ramadhaan

Alongwith congratulating the companions and revealing its importance he would also greet the month of Ramadhaan. It is in Kanz ul Ammaal and Mujma uz Zawaahid that he said:

'O People, Ramadhaan; the chief of all the months has come to you, so we welcome and greet it.' (Mujma uz Zawaahid)

To give a sermon on the arrival of Ramadhaan

On the last day of Shabaaan, when the moon of Ramadhaan was expected, he would gather all the companions in Masjid un Nabawi and deliver a sermon. In it he would reveal its virtues, duas and importance. This was to ensure that people benefited from Ramadhaan day and night, showed no neglect and treated each moment as invaluable. Syeduna Abu Hurayra describes this very important practice:

'When the month of Ramadhaan would arrive he would proclaim that verily a very blessed month had come to you.'
(Musnad Ahmad)

The Welcoming sermon

The details of the sermon delivered on the arrival of this blessed month can be found in the books of ahadith; Syeduna Salmaan Faarisi narrates that in a sermon delivered on the last day of Shabaaan he said:

'O People, a very blessed month is about to come over you. A month in which is a night better than a thousand months. A month whose fasts Allah ﷻ has prescribed for you and whose Qiyaam (prayers) He has made a source of reward. Whoever gets close to Allah ﷻ in it with (voluntary) good deeds will be like the one undertaking fard in other months. And whoever fulfils a fard in it will be like fulfilling 70 fard in another month. It is a month of patience and the reward of patience is Paradise. It is a month of empathy and a month in which the believer's rizq (livelihood) is increased. Whoever (provides food to) opens the fast of another will have forgiveness for his sins and freedom from Hell. He will receive the same reward as the fasting person. On this the companions pointed out 'Not all of us have the means to feed a fasting person to his full.' The Prophet replied

At The Beginning of Ramadhaan

'(My purpose was not that he be fed to his fill but) Allah ﷻ will bestow such reward upon anyone who gives even one date or one drop of water or milk.' It is a month whose first is mercy, whose middle is forgiveness and whose last is freedom from Hell. Whoever lightens the burden of his worker Allah ﷻ will forgive and free him from Hell. Make plentiful four things in it; with two of them you can please your Lord and without the other two you cannot survive. The two things with which you can please your Lord are the Kalima Tayyiba (it's dhikr) and Istigfaar (seeking forgiveness). The two things without which you cannot survive are asking Allah ﷻ for Paradise and seeking His refuge from the Fire. And whoever gives water to a fasting person Allah ﷻ will (on the day of Qiyaamah) quench him from my fountain and he will not feel any thirst up until entering paradise.'

(Sahih Ibn Khuzayma)

Who are you waiting for?

It is narrated from Syeduna Anas bin Maalik:

'When the month of Ramadhaan would arrive the Prophet ﷺ would say 'SubhaanAllah, do you know who you are greeting and who is greeting you?' Syeduna Umar replied 'Yaa Rasoolallah, maybe a revelation is coming or an attack from an enemy?' The Prophet ﷺ replied 'No, it is nothing like that; you are in fact waiting for the month of Ramadhaan in whose first night Allah ﷻ forgives all the people of this Qibla.' (Fadhaail ul Aowqaat of Bayhaqi)

He would iterate the importance and virtues of the month As is evident from the blessed Khutbah the Prophet ﷺ would describe the significance and virtues of this month to the companions so they could become well aware of its worth and increase Ibaadah in it.

THE PROPHET'S ﷺ RAMADHAAN

- 1) Abu Hurayra narrates that the Prophet ﷺ said:

'When Ramadhan begins the doors of paradise are opened, the doors of hell closed and the devils tied up.' (*Bukhaari & Muslim*)

- 2) After narrating the above words Ibn Majah, Ibn Habaan, Haakim and Bayhaqi narrate the hadith:

'On every night of Ramadhan a caller calls out 'O doer of good, be swift! O doer of evil, refrain! Every night Allah ﷻ frees from the Fire.' (*As Sunan al Kubra*)

- 3) Ibn Masood narrated that the Prophet ﷺ said:

'In every night of Ramadhan a call is made 'Is there anyone seeking forgiveness for he will be forgiven? Is there anyone supplicating for his supplication will be answered? Is there anyone asking for he will be given?' At Iftaar every day 60,000 are freed from the fire and on the day of Eid an amount equal to all those freed during the whole month are freed' (*Kanz ul Ammaal*)

- 4) Abu Hurayra narrates that the Prophet ﷺ said:

'Every day and every night of Ramadhan Allah ﷻ frees 1 million people from the fire and on the 29th night He frees an amount equal to those freed during the whole month!' (*Athaaf Ahl ul Islaam*)

- 5) Imam Tibraani and Bayhaqi narrate from Abu Saeed Khudri that the Prophet ﷺ said:

'Ramadhan is the chief of all the months and Friday is the chief of all the days.' (*Ibn Asaakir*)

At The Beginning of Ramadhan

- 6) Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever fasts in Ramadhan with faith and for the pleasure of Allah ﷻ will have all his previous sins forgiven.' (*Bukhaari & Muslim*)

- 7) It is narrated in Tibraani that the Prophet ﷺ said:

'I saw a man whose tongue was hanging out with thirst and whenever he approached the fountain he was turned away. Then the fasts of Ramadhan arrived and quenched him.' (*Risaala Ramadhan*)

- 8) Abdullah bin Umar narrates that the Prophet ﷺ said:

'Paradise is decorated throughout the year in preparation of Ramadhan. On the first day of Ramadhan the scent from the leaves of Jannah is sprayed below the Arsh over the Hoor. Those Hoor then plead 'O Allah, from your servants make husbands for us who will cool our eyes and whose eyes will be cooled by us.' (*Shob ul Imaan Bayhaqi*)

- 9) Syeduna Ubaada bin Saamit narrates that the Prophet ﷺ once said about the arrival of Ramadhan:

'Ramadhan; the month of Barakah has come to you, in it Allah ﷻ pays specific attention to you and sends down mercy, forgives mistakes and accepts dua. In this month Allah ﷻ looks at your dedication and takes pride over you with the angels. So in this month endeavour hard in deeds and goodness. Whoever remains deprived of Allah's ﷻ mercy is surely most unfortunate.' (*Al Mo'jam ul Kabeer of Tibraani*)

- 10) Abu Hurayra narrates that the Prophet ﷺ described the virtues of the last night of Ramadhan:

'Allah ﷻ forgives the Ummah in the last night of Ramadhan.'

THE PROPHET'S ﷺ RAMADHAAN

The Prophet ﷺ was asked 'Is that the Night of Qadr?' He replied 'No, the worker only receives his due after completing his work!' (*Musnad Ahmad*)

He would describe the virtues of Fasting

Along with the virtues of the month he ﷺ would also enlighten the virtues and significance of fasting.

1) Uthmaan bin Abi Aas narrates that the Prophet ﷺ said:

'The fast is a shield from hell just like one of your shields (protects you) in battle.' (*An Nasai, book of Siyaam*)

Imam Bayhaqi narrates the following words from Uthmaan bin Abi Aas:

'The fast is a shield from the wrath of Allah ﷻ.' (*At'haaf*)

2) Abdullah bin Umar narrates that the Prophet ﷺ said:

'My ummah has two sanctuaries; the fast and the nocturnal qiyaam (prayer at night).' (*Musnad Ahmad, Tibraani*)

3) Abu Hurayra narrates that the Prophet ﷺ said:

'Every good deed is rewarded by 10 to 700 except the fast (i.e. there is no limit to its reward).' (*Fath ul Baari*)

4) Abu Hurayra and Abu Saeed Khudri narrate that the Prophet ﷺ said:

'Allah ﷻ proclaims that the fast is for Me and I am its reward.' (*Muslim, kitaab us Siyaam*)

5) Syeduna Sahl bin Saad narrates that the Prophet ﷺ said:

'Every thing has a zakah and the zakah of the body is the fast.' (*Al Mojam ul kabeer*)

At The Beginning of Ramadhaan

6) Abu Darda narrates that the Prophet ﷺ said:
'Every thing has a gate and the gate to worship is fasting.'
(*Athaaf As Saada tul Mutaqeen*)

7) Abu Hurayra narrates that the Prophet ﷺ said:
'Fasting is half of patience.'

Remember that in another narration patience has been described as half of Imaan so fasting must consequently be one quarter of Imaan.

8) Uqba bin Amir narrates that the Prophet ﷺ said:

'Whoever fasted one day for Allah's pleasure Allah ﷻ will create a distance of 100 years between him and Hell.'
(*Nasai*)

9) Abu Amaama states

'I presented myself in the court of the Prophet ﷺ and pleaded 'Yaa Rasoolallah, advise me of a good deed.' He replied 'Fast for it has no equal.' I asked again 'Tell me of another deed.' He said 'Fast for there is nothing like it.' I asked a third time and he said 'Fast for there is nothing like it.'

The narration of Ibn Hibbaan has the words:

I asked 'Yaa Rasoolallah, tell me of an act that will cause me to enter Jannah.' He replied 'Fast for there is nothing like it.'

The narrator states that after this Syeduna Abu Amaama fasted so frequently that during the day smoke (from his stove) was never seen from his house except when he had guests (*Gaaya tul Ihsaan*). This indicates that food was cooked during the day only when he had guests.

THE PROPHET'S ﷺ RAMADHAAN

He would describe the virtues of the fasting person

Along with the barakah of the month and fasting he would also describe the rank and status of the fasting person:

Enters Paradise through a specific gate

Sahl bin Saad narrates that the Prophet ﷺ said:

'One of the gates of Paradise is called 'Riyyaan'. On the day of Qiyaamah it will be proclaimed 'Where are those who fasted?' and those who fasted will stand and be entered into paradise through the Riyyaan gate. After their entering the gate will be locked and no one else will be entered through it.' (Bukhaari & Muslim)

Will never feel thirsty

Sahl bin Saad narrates that the Prophet ﷺ said:

'Whoever enters through that gate will be given a beverage and whoever drinks it will never feel thirsty.' (An Nasai, book of Siyaam)

Five Glad tidings for the fasting person

Abu Hurayra narrates that the Prophet ﷺ said:

'In relation to Ramadhan my ummah has been given five things never granted to any previous nation:

1. The smell from the fasting person's mouth is more beloved to Allah ﷻ than the fragrance of Musk.
2. Until Iftaar the fish in the sea keep seeking forgiveness for the person fasting.
3. Allah ﷻ decorates Jannah every day.
4. The devils are chained up in this month.
5. The Ummah is forgiven in the last night.'

At The Beginning of Ramadhāan

The whole time in Ibaadah

It is narrated by Anas that the Prophet ﷺ said:

'The person fasting is always in a state of Ibaadah, even if he is sleeping in his bed.' (Kanz ul Ammaal)

The food and drink of Jannah

It is narrated by Anas that the Prophet ﷺ said:

'Whoever is prevented from food and drink by the fast Allah ﷻ will feed him with the fruits of paradise and quench him with its beverages.' (Athaaf Ahl ul Islaam)

Two joys for the fasting person

It is narrated by Abu Hurayra that the Prophet ﷺ said:

'There are two joys for the fasting person, one at Iftaar and one at meeting his Lord.' (Musnad Ahmad)

The dua of the Angels for the fasting person

When one person is fasting voluntarily and a second person eats next to him then until the second person finishes eating the Angels of Allah ﷻ perform dua for the fasting person. It is narrated by Umm Ammaara that the Prophet ﷺ said:

'Whenever anyone eats next to a fasting person the angels perform dua for the fasting person until the other finishes eating.' (Musnad Ahmad)

The intention of fasting

Remember the reward of deeds depends upon intentions. The Prophet ﷺ said:

'Actions are based on intentions.' (Bukhaari)
Intention is the conviction and determination of the heart, which means that when undertaking a deed one should be convinced that it is being done for the pleasure of Allah ﷻ. (This is especially so as) The fast is the giving up of food, water and conjugal relations from dawn till dusk purely for the pleasure of Allah ﷻ.

The intention for Qadhaa (making up) or Kaffaara (penalty/compensation) fasts

The whole Ummah is agreed on the necessity of making intention for Qadhaa and Kaffaara fasts the preceding night. Imam Nawawi states:

'We do not know anyone who disagrees with it.'
(Al Jamoo'a)

The intention for the Fasts of Ramadhaan

In this there is disagreement. Some Ulama believe it is necessary to make intention the night before but the conclusion of the Hanafee Ulama is that intention can be made before most of the fasting day has passed. Salama bin Aku narrates:

'On the day of Ashura the Prophet ﷺ ordered a man to proclaim 'Whoever has already eaten should stop and whoever has not eaten should not eat.' (Bukhaari)

Others have used the following hadith as proof of having to make the intention the night before; Syeda Hafsa narrates that the Prophet ﷺ said:

'Whoever did not make intention the night before, there is no fast for him.' (An Nasai)

The Hanafee Ulama state that this is not the statement of the Prophet ﷺ but of a companion. Imam Bukhaari narrates:

At The Beginning of Ramadhaan

'The authentic position is that this is the statement of Syeduna Abdullah bin Umar.'

whilst Imam Tirmidhi writes:

'The authentic position is that this is the statement of a companion.'

Imam Nasai states:

'To me the correct position is that this is the statement of a companion and not the Prophet ﷺ.' (Fiqh us Sawm)

Even if this was the statement of the Prophet ﷺ it would only mean that a perfect fast is the one for which the intention was made the night before. Imam Badr ud Deen Aini points this out in the following way:

'If we accept it is sahih and free from deficiencies it only negates perfection and virtue just as the Prophet's statement 'There is no prayer outside the mosque for the one who lives next to the mosque'. (Umdatul Qaari)

CHAPTER 3

AT SEHRI

He ﷺ would eat Sehri

In Ramadhaan the Prophet ﷺ would eat Sehri (pre-dawn meal) and would declare it a blessed meal. Syeduna Anas narrates:

'The Prophet ﷺ ordered me to bring him some food at the time of Sehri so I brought dates and water. He then ordered 'See if there is anyone who will eat with me.' I called Zaid bin Thaabit who pleaded 'Yaa Rasoolallah, I have already eaten and made the intention to fast.' The Prophet ﷺ replied 'We too are going to fast' so he joined the Prophet ﷺ in sharing the Sehri.' (Nasai)

It is narrated from Zaid bin Haarith:

'We would eat Sehri with the Prophet ﷺ.'

Syeduna Aisha narrates that at Sehri the Prophet ﷺ would say:

'Bring us the blessed meal.' (Nasai)

A companion narrates:

'I went to the Prophet ﷺ at the time of Sehri, when I entered the Prophet's room he was eating Sehri and said 'It is but a blessing that Allah ﷻ has bestowed upon you so do not lose it.' (Nasai)

At Sehri

It is narrated by Arbaadh bin Saariya:

'The Prophet ﷺ invited me to Sehri in Ramadhaan by saying 'Come! Join in the blessed meal.' (Musnad Ahmad)

He ﷺ described Sehri as a blessed meal

The Prophet ﷺ described the Sehri as the morning's blessed meal, as mentioned in the above narrations. Syeduna Ma'aadi Karb narrates:

'When ordering us to eat Sehri the Prophet ﷺ said 'Verily it is the blessed morning meal.'

Arbaadh bin Saariya narrates:

'The Prophet ﷺ invited me to join him in Sehri by saying 'Come and join in the blessed meal.' (Nasai)

He ﷺ would perform Sehri with Dates

Like Iftaar the Prophet ﷺ performed Sehri with dates, but with not too many, often it was just two dates and water. Syeduna Aisha describes the Prophet's Sehri:

'Often it was not more than two dates.' (Ma'a Rasool fi Ramadhaan)

Syeduna Anas narrates:

'The Prophet ﷺ ordered me to prepare Sehri because he intended to fast so I brought dates and a pan filled with water.' (Nasai)

He ﷺ declared Dates the best Sehri

The Prophet ﷺ described eating dates at Sehri as the best Sehri. Syeduna Abu Hurayra narrates that the Prophet ﷺ said:

'The best Sehri of the believer is dates.' (Abu Dawud)

THE PROPHET'S ﷺ RAMADHAAN

Imam Tibraani narrates from Syeduna Saaib bin Yazeed and Syeduna Uqba bin Aamir that the Prophet ﷺ said:

'The best Sehri is dates.' (Al Mo'jam ul Kabeer)

Can Sehri be performed with any food?

The Prophet ﷺ has not specified anything for the Ummah's Sehri. Syeduna Jaabir narrates that the Prophet ﷺ said:

'Whoever intends to fast should perform Sehri with something.' (Musnad Ahmad)

Syeduna Ali narrates that the Prophet ﷺ said:

'Perform Sehri, even if it is one sip of water.' (Al Kaamil of Ibn Adi)

The difference between Muslims and the People of the Book

The Sehri has been declared the difference between the fasts of the Muslims and the fasts of the Ahl ul Kitaab (People of the Book). Syeduna Umar bin Aas narrates that the Prophet ﷺ said:

'The difference between our fasts and the fasts of the People of the Book is the eating of Sehri.' (Tirmidhi, Abu Dawud)

He taught the Ummah to partake in Sehri

To avoid difficulties the Prophet ﷺ taught his Ummah to eat Sehri in Ramadhan. Syeduna Anas narrates that the Prophet ﷺ said:

'Perform Sehri for verily there is barakah (blessing) in Sehri.' (Muslim, book of Siyaam)

Syeduna Abu Saeed narrates that the Prophet ﷺ said:

'All of the Sehri is barakah, so do not miss it.' (Musnad Ahmad)

At Sehri

Allah's mercy is upon those who perform Sehri

The Prophet ﷺ said:

'Perform Sehri, even if one sip of water for surely Allah ﷻ and His angels send mercy upon those who perform Sehri.' (Musnad Ahmad)

He would supplicate for blessings in Sehri

The Prophet ﷺ supplicated for barakah in his Ummah's Sehri. Imam Dar ul Qutni in 'Al Ifraad' quotes the following dua of the Prophet ﷺ narrated by Syeduna Abu Amaama:

'O Allah, bless my Ummah in their Sehri.'

After this he ordered the eating of Sehri, even if it was just one sip of water or one date because the angels supplicate for those who perform Sehri. (At'haaf Ahl ul Islaam).

He would make dua for those performing Sehri

Along with supplicating for blessing in the Sehri itself he also supplicated for those people who perform Sehri. Imam Tibraani narrates the following dua of the Prophet ﷺ from Syeduna Abu Saeed:

'Oh Allah, send blessings on those who perform Sehri.' (At'haaf Ahl ul Islaam)

He would describe the benefits and wisdoms in Sehri

- 1) The Prophet ﷺ described the Sehri as a wholly blessed meal. What meal could be more blessed than the one which helps and aids obedience to Allah ﷻ!
- 2) He described it, as stated above, as contrary to the practice of the People of the Book.
- 3) It assists the fasting person. Abdullah Ibn Abbaas narrates that the Prophet ﷺ said:

THE PROPHET'S ﷺ RAMADHAAN

'Seek the help of the Sehri in your day's fast and seek the help of the Siesta in your night Qiyaam.' (*Ibn Majah, Al Mustadrik*)

He would delay the Sehri

The Prophet ﷺ would not be hasty in performing Sehri, rather he would delay it as much as possible. In other words he would perform Sehri close to the breaking of dawn. Abdullah ibn Abbas narrates that the Prophet ﷺ said:

'We are the group of Prophets and we have been ordered to delay our Sehri.' (*As Sunan al Kubra, book of siyaam*)

Syeduna Anas narrates

'The Prophet ﷺ and Zaid bin Thaabit performed Sehri together and then left to pray Fajar. The narrator asked Anas how much time there was between them finishing Sehri and the prayer. He replied 'The time it would take to recite 50 verses.' (*Bukhaari, Baab Waqt ul Fajar*)

In another narration a similar amount of time has been mentioned between Sehri and the Adhaan of Fajar (*Bukhaari, book of Sawm*). Syeduna Khuzayfa had the honour of eating Sehri with the Prophet ﷺ. He was asked:

'At what time did you perform Sehri with the Prophet ﷺ?' He replied 'It was light but the Sun had not yet risen.' (*Nasai*)

In other words it was very close to Fajar

It is narrated from Sahl bin Saad:

'I would perform Sehri at home and then go very swiftly to attain the prayer with the Prophet ﷺ.' (*Bukhaari, book of Sawm*)

At Sehri

In another hadith in Bukhaari he states:

'I would perform Sehri and then leave quickly to pray Fajar with the Prophet ﷺ.' (*Bukhaari, book of the times of the Prayer*)

It is narrated from Syeduna Bilaal:

'I went to the Prophet ﷺ to inform him of the Fajar prayer. The Prophet ﷺ had intended to fast and called for a bowl, drank from it and then left for the masjid for the prayer.' (*Musnad Ahmad*)

If it wasn't for Bilaal

It is in Musannaf Abdur Razzaq, narrated by Jaabir, that Bilaal went to the Prophet ﷺ who was performing Sehri:

Bilaal said 'Yaa Rasoolallah, the Prayer.' The Prophet ﷺ carried on with the Sehri. Syeduna Bilaal returned and the Prophet ﷺ was still performing Sehri. He then said 'Yaa Rasoolallah, by Allah ﷻ, it is Morning.' On this the Prophet ﷺ said 'O Allah, have mercy upon Bilaal, if it wasn't for Bilaal we would have had permission to extend Sehri until sunrise.' (*Hakazaa Asaam ur Rasool*)

These narrations make clear that the Prophet ﷺ performed Sehri very close to the beginning of Fajar. Shaykh ibn Abi Jamra describes the wisdom behind the Prophet's Sehri and it's delay:

'He did this to show kindness to his Ummah. If he did not perform Sehri some people would have found it difficult to imitate him, and if he had performed Sehri in the middle of the night it would also have been difficult for those overcome by sleep. They would either have missed the morning prayer or would have had to stay awake for a long time.'

The important benefit in delaying Sehri is to ensure the fasting person is able to offer the morning prayer. If Sehri was performed significantly before the rise of dawn then through sleepiness there was danger that the Fajar prayer would have been missed. Thus the Prophet ﷺ taught the ummah to perform sehri close to the rise of dawn and instead of returning to sleep to go straight to the mosque and pray with the congregation.

A request to the Imams of the Mosques

Consequently the Imams of mosques are requested to arrange the congregation of Fajar close to Sehri (about 15-20 minutes after) so that people need not wait long for the prayer. If there is a long delay there is real danger that due to sleep some people will not be able to wait for the congregation and may even miss the prayer altogether.

The Ummah has been ordered to delay the Sehri

To ensure maximum ease for his Ummah the Prophet ﷺ ordered them to delay Sehri. Anas narrates that the Prophet ﷺ whilst fasting said:

'Be early with Iftaar and late with Sehri.' (Al Kaamil li Ibn Adi)

Uqba bin Aamir and Abu Darda narrate that the Prophet ﷺ said:

'Perform Sehri in the final part of the night.' (Mujma Az Zawaa'id)

The Ummah shall remain on good

Abu Zar narrates that the Prophet ﷺ said:

'My Ummah will stay on good as long as it delays its Sehri and hastens its Iftaar.' (Musnad Ahmad)

CHAPTER 4

DURING THE DAY WHILST FASTING

Increasing the recitation of the Quran

The Quran's deep relationship with the month of Ramadhan is not hidden from anyone. Its revelation upon the sacred heart of the Prophet ﷺ began in this month and no one was more aware of this link than the Prophet ﷺ himself! The relationship between the Quran and this month is evident from this statement of the Prophet ﷺ narrated by Abdullah bin Umar:

'The Fast and the Quran will both intercede for the servant on the day of Qiyaamah. The Fast will plead 'O Lord, I prevented him from food and desires during the day.' The Quran will plead 'I prevented him from sleep at night.' (Musnad Ahmad)

Even though reciting the Quran was his norm throughout the year he would increase its recitation during this month. And though he always recited a great deal of Quran in his Nawaafil and Tahajjud of ordinary nights his recitation in the nights of Ramadhan would be longer. The Prophet's close companion Syeduna Khuzayfa describes the recitation in Ramadhan.

'One night in Ramadhan I had the honour of praying with him, he recited Surah Baqarah, then Aal e Imran and then

THE PROPHET'S ﷺ RAMADHAAN

An Nisaa. When he reached the verse of fearing Allah ﷻ he would supplicate to Allah ﷻ. The Prophet had not even completed two Rakahs when Bilaal called the Adhaan for Fajar.' (Musnad Ahmad)

In other words the recitation lasted the whole night. Imam Ibn Hajar Makki explains the link between Ramadhaan and the Quran:

'The Prophet ﷺ would lengthen over the other nights his recitation of the Quran in the night prayers of Ramadhaan.' (Athaaf Ahl ul Islaam)

He would recite to others the whole Quran in Ramadhaan

Syeduna Abdullah bin Maasood had the honour of hearing the whole Quran from the Prophet ﷺ every Ramadhaan, and in the Prophet's last year he heard it twice. Syeduna Abdullah bin Abbaas was asked whose recitation was the best, he replied:

'The recitation of Abdullah bin Masood because the Prophet ﷺ would recite the Quran to him once every Ramahaan and did so twice in the year of his passing.' (Ibn Saad)

He would listen to the recitation of the Quran

Abdullah bin Masood also has the honour of having the Prophet ﷺ listen to his recitation of the Quran. It is narrated by Bukhaari and Muslim from Abdullah bin Masood:

'The Prophet ﷺ asked me to recite to him the Quran. I pleaded 'How can I) Recite to you when the Quran was revealed upon you!?' He replied 'Verily I love to hear it from others.' I recited Surah An Nisa and when I recited the verse 'And what time will it be...' he said 'That is enough.' When I looked towards his blessed face his eyes were moist with tears.'

During the day whilst Fasting

Revision of the Quran with Jibraeel

The Prophet's recitation of the Quran in Ramadhaan was such that even Jibraeel would leave *Sidra tu'l Muntahaa* every night and come to the Prophet's room. On arrival Jibraeel would recite to the Prophet ﷺ the parts of the Quran revealed between that and the previous Ramadhaan. Then the Prophet ﷺ would recite the same back to Jibraeel. It is narrated from Abdullah bin Abbaas:

'Jibraeel would meet him every night in Ramadhaan and revise the Quran with him.' (Bukhaari, book of Sawm)

Other narrations have the following words:

'Jibraeel would come every year and revise with him the parts of the Quran revealed between that and the previous Ramadhaan.' (Fath ul Baari)

Two revisions in the last Ramadhaan

Although Jibraeel would revise the Quran with him once every Ramadhaan, in the Ramadhaan of the year of his passing he revised it twice with him. Umm ul Momineen Syeda Aisha narrates that in the year of his passing away the Prophet ﷺ said to me:

'Verily Jibraeel used to revise the Quran with me once each year but this year he revised it with me twice.' (Ibn Saad)

Shower of kindness

The Prophet ﷺ is the most generous person in the whole universe. No needy person ever left from him empty, even if he himself had nothing he would borrow and fulfil the needs of others. Some examples of his generosity:

- o It is from Syeduna Anas that the Prophet ﷺ would give whatever was asked from him. Once a man asked the Prophet ﷺ for goats equal to the number that pass between two

THE PROPHET'S ﷺ RAMADHAAN

mountains. The Prophet ﷺ did so and the man went back to his people and said 'Accept Islam because Muhammad gives as if he has no fear of poverty.' (*Muslim Book of Fadhaail*)

- o Syeduna Safwaan bin Ummayya narrates 'I had great dislike for the Prophet ﷺ but he always gave me so much that he became my most beloved person.' (*Muslim Book of Fadhaail*).

Imam Ibn Shuhaab Zuhri explains that on the way back from Hunayn the Prophet ﷺ gave Safwaan bin Ummayya 100 camels on three separate occasions.

- o Syeduna Jabeer bin Mat'am narrates that on the way back from Hunayn lots of bedouins grabbed hold of the Prophet ﷺ and kept asking him and he responded 'If I had as much wealth as the number of trees around us I would distribute it all between you. In this matter you will not find me a miser, liar or a coward.' (*Bukhaari, Kitaab ul Jihaad*)

- o It is from Syeduna Jaabir 'Whatever was asked of the Prophet ﷺ, he never said no.' (*Bukhaari, Kitaab ul Adab*)

The Prophet ﷺ lived his own life in hunger and poverty but showered others in a way that even the emperors of Rome and Persia would have been put to shame! Furthermore his generosity was not restricted to goods and chattel but extended to all matters:

'Where wealth was distributed so too was knowledge, he strived and struggled to strengthen Allah's deen and guide His people, for example, feeding the poor, advising the ignorant, fulfilling the needs of the creation and sharing their burdens.'

The Prophet's generosity did not begin after his announcement of Prophethood but dates back to when he began dealing with people.

During the day whilst Fasting

Look at the words by which Syeda Khadija praised him when he announced his prophethood:

'By Allah ﷻ, He will never let you be worried for you are the one who joins relations, looks after the guest, reduces other's burden, helps the helpless and gives support in the trials faced in the path of truth.' (*Bukhaari, Baab Bada ul Wahi*)

Although his generosity grew with each day when the moon of Ramadhan was sighted his generosity increased even further. The Companions state that they saw the Prophet ﷺ shower generosity in Ramadhan faster than the wind. Abdullah bin Abbaas states that the Prophet ﷺ was the most generous of all the people but was even more generous in the month of Ramadhan:

'and when Jibraeel would arrive his showering of generosity was faster than the sweeping wind. (*Bukhaari, Book of Siyaam*)

The words of this narration in Ibn Saad are:

'At night Jibraeel would recite the Quran with him and the next day his generosity would be faster than the sweeping wind. Nothing was asked from him except that he gave it.'

Wisdom behind his increased generosity

There are numerous wisdoms behind increasing generosity in the month of Ramadhan:

- 1) In Ramadhan Allah ﷻ increases reward and blessing upon every one of His servants and the Prophet ﷺ would also adopt this practice of Allah ﷻ and too be generous with the people. (*Gaaya tu'l Ihsaan*)
- 2) The charity of this month is more virtuous than the charity of other months. Syeduna Anas narrates that the Prophet ﷺ said

THE PROPHET'S ﷺ RAMADHAAN

'The most virtuous Sadaqah is the Sadaqah in Ramadhaan,'
(Kanz ul Ammaal)

- 3) Charity gives support to those fasting and fulfilling Allah's command and the giver receives equivalent reward. It is narrated by Zaid bin Khaled that the Prophet ﷺ said

'Whoever opens the fast of a fasting person will receive reward equal to the fasting person's with no reduction in the reward of the fasting person.' (Tirmidhi, book of Sawm)

- 4) The blessed Ramadhaan is specifically the month of empathy and helping. Syeduna Salmaan Faarisi narrates that the Prophet ﷺ said

'It is a month for empathising and a month in which the rizq (livelihood) of the believer is increased.' (Sahih Ibn Khuzayma)

- 5) Combining fasting and charity leads to the attainment of Jannah. Syeduna Ali narrates that the Prophet ﷺ said

'There is a palace in paradise.' The Sahaaba asked 'For who shall that be?' He replied 'For he whose speech is good, who feeds others and prays at night when others sleep.' (Tirmidhi)

- 6) Jibraeel's visit was in fact a message of love from Allah ﷻ and consequently the Prophet ﷺ gave plenty of charity whenever Jibraeel came. From this the Ummah's Ulama have inferred the fact that whenever one meets a holy or pious person one should thank Allah ﷻ by spending on others. The famous commentator of Sahih Muslim Imam Nawawi writes that one should be very generous when one meets a holy person. (Shara Nawawi)

During the day whilst Fasting

Important Point:

If it is a very favoured practice to offer sadaqah on meeting a pious and holy person, indeed it is a sunnah of the Prophet ﷺ, how wonderful would it be to offer sadaqah in happiness at the time of Allah's sending His beloved Prophet to the Ummah?! If it is permissible to spend when meeting people who only became pious after following and serving the Prophet ﷺ then one must wonder how tragic it is to consider it misguided to offer sadaqah on the arrival of the leader and source of this nur and guidance?!

Releasing of Prisoners

One form of his generosity and benevolence in Ramadhaan was his freeing of prisoners. Imam Bayhaqi narrates from Abdullah bin Abbaas whilst Ibn Saad in Tabaqaat narrates from Syeda Aisha:

'When Ramadhaan would begin the Prophet would free all the prisoners and give to all the seekers.' (Fadhaail ul Awqaaat)

Imam Abdur Rauf Al Munaadi writes under this hadith:

'In this practice of the Prophet ﷺ is the lesson that at the beginning of Ramadhaan prisoners should be released and generosity shown to the poor and destitute.' (Faidh ul Qadeer)

He would use Miswaak whilst Fasting

Every person of understanding knows well how much the Prophet ﷺ loved the Miswaak. He even used it whilst fasting. Abu Dawud and Tirmidhi narrate this practice of the Prophet ﷺ from Aamir bin Rabee'a with the following words:

'I saw the Prophet ﷺ using the miswaak whilst fasting on many and countless occasions.'

Ibn Majah has the following proclamation of the Prophet:

THE PROPHET'S ﷺ RAMADHAAN

'The best act for the one fasting is the Miswaak.' (As Sunan ul Kubra)

Use Leeches

To rid the body of bad toxins he would apply leeches. It is narrated by Abdullah ibn Abbaas:

'The Prophet ﷺ used to cup whilst he was fasting.' (Bukhaari and Muslim)

This proves that giving blood does not invalidate the fast. However one should not give so much that causes a weakness that endangers the fast.

Applying Kuhl (Surma)

The Prophet ﷺ would also apply Kuhl (Surma) to his eyes whilst fasting. Syeduna Anas states:

'He would apply Kuhl whilst he was fasting.' (Abu Dawud, Kitaab us Siyaam)

Imam Abu Dawud explains the hadith in which Kuhl is apparently prohibited during fasting and quotes Imam Yahya bin Mueen:

'That hadith is Munkar (not worthy of being used as evidence).'

Visiting Masjid ul Quba on the 17th Morning

Just as it was the practice of the Prophet ﷺ to visit Masjid ul Quba every Saturday he would also visit it on the 17th morning of every Ramadhaan, irrespective of whichever day it was. Shaykh Abu Musa narrates from Syeduna Jaabir:

'The Prophet ﷺ would visit Masjid ul Quba on the 17th morning of Ramadhaan, whichever day it was.' (Athaaf Ahl ul Islaam)

During the day whilst Fasting

Attain Coolness

If it was very hot the Prophet ﷺ would keep cool by pouring water over his blessed head. It is narrated by a companion:

'I saw the Prophet ﷺ at Urj, he was fasting and pouring water over his head due to either the heat or thirst.' (Abu Dawud)

Urj is a place between Makkah and Madeenah.

It is narrated about Abdullah bin Umar:

'Whilst fasting a damp cloth would be put over him.' (As Siyaam wa Ramadhaan)

Remember in doing these acts one should never show signs of impatience or frustration because fasting is an act of Ibaadah. If there is then these acts will become Makruh. These acts should purely be to aid the act of Ibaadah.

He would describe the etiquettes of fasting

Every Ibaadah has its own etiquettes and there are clear benefits in performing Ibaadah with etiquette. Consequently the Prophet ﷺ described the etiquettes of fasting so that the Ummah could take great care of them whilst fasting. Abu Ubaydah bin Jaraa'h narrates that he heard the Prophet ﷺ say:

'The fast acts as a shield as long as it is not cracked.'

Abu Hurayra narrates that when he said this he was asked:

'How does one make a crack in it?' He explained 'By lying and backbiting.' (Al Mojam Al Aowsat of Tibraani)

Preventing the tongue and all bodily parts from forbidden matters

Syeduna Abu Hurayra narrates:

'The Prophet ﷺ said 'When one of you is fasting he should not speak evil nor undertake evil and if anyone fights or swears at you respond by saying 'Verily I am fasting.' (Muslim, Book of fasting)

Imam Haakim and Bayhaqi narrate from Abu Hurayra that the Prophet ﷺ said:

'Fasting is not just refraining from food and drink but is also refraining from useless and indecent talk.' (As Sunan Al Kubra)

It is not enough to just give up food or drink

Abdullah bin Masood narrates that the Prophet ﷺ said: 'Allah ﷻ proclaims 'Whosoever's bodily parts do not refrain from forbidden matters has no need to refrain from food and drink for Me.' (Athaaf Ahl ul Islaam)

Imam Nasai narrates from Abu Hurayra that the Prophet ﷺ said: 'If the fasting person does not give up lying and evil then Allah ﷻ has no need for his giving up food and drink.' (Nasai)

Keep the tongue safe from Backbiting

Just as it is important to guard the tongue from lies and obscenities it is also extremely necessary to protect it from backbiting. The Quran has likened backbiting to eating the flesh of one's dead brother! The Muhaddith Ibn Abi Duniya and Abu Yalaa narrate the following episode from Ubayd, the Prophet's servant:

During the day whilst Fasting

A man came to the Prophet ﷺ and informed him of two fasting women so thirsty that it was feared they both may die. The Prophet ﷺ kept quiet. The man came back again and repeated his plea. The Prophet called for both of them. When they arrived the Prophet ﷺ asked for two bowls. He gave each of them a bowl and ordered them to vomit into it. When they vomited out came blood, puss and pieces of flesh. The Prophet ﷺ commented 'Both of them kept their fast on Halaal but broke it with Haraam; they sat with each other and ate the flesh of people (i.e. they backbited).'

In another narration he added:

'I swear by He in whose Hand is my life, if that had stayed in their stomachs the fire would have burnt them.' (Gaaya tul Ihsaan)

It is narrated by Syeduna Abdullah ibn Abbaas:

'Two fasting men prayed Zuhr and Asr. The Prophet ﷺ ordered them to repeat their wudhu and prayers and continue with the fast but to also fast another day in compensation. They pleaded 'Why, Yaa Rasoolallah?' He explained 'Because you backbited so and so.'

The fast of the ear, eye and tongue

Jaabir bin Abdullah used to say:

'When you fast your hearing, sight and tongue should also fast from lies and sins.' (Gaaya tul Ihsaan)

Based on the above some scholars, such as Imam O'zaaee and Imam Ibraheem Nakhfi (Imam Abu Haneefa's teacher), state that backbiting causes the fast to break. However most of the Ulama do not take it to break the fast but rather only extinguishing it's rewards and benefits, such as duas being accepted and sins being forgiven.

THE PROPHET'S ﷺ RAMADHAAN

The practice of Abu Hurayra and his students

During fasting it was the practice of Abu Hurayra and his students to quickly finish their daily work and head to the mosque. When asked why they did this they replied 'To keep our fasts pure.' In light of these ahadith and statements of the companions Imam Haleemi writes:

'The fasting person should fast with his whole body, his flesh, his eyes, his tongue and his heart. He should not backbite, swear, quarrel or lie. He should not waste his time in bad poetry, stories, jokes, praise of the unworthy or criticism or compliment of another without cause. He should not extend his hand towards evil nor walk towards evil and neither employ any of his physical strengths in evil.' (Athaaf Ahl ul Islaam)

The practice of fasting and Iftaar whilst travelling

The Prophet ﷺ and his companions strived and struggled for Islam in all the months of the year. However in Ramadhan they strived even harder. They made no excuses to refrain from striving in this month and whenever the command of Allah ﷻ came they proclaimed 'Labbaik' (We are present). The Prophet ﷺ undertook three major journeys during the month of Ramadhan:

- 1) For the battle of Badr in the 2nd year of Hijra.
- 2) For the conquest of Makkah in the 8th year of Hijra.
- 3) For the battle of Tabooq in the 9th year of Hijra.

It is proven that during journeys the Prophet ﷺ both did and did not fast whilst on some occasions he broke the fast after starting it. In other words depending on the circumstances he either fasted or did not.

During the day whilst Fasting

Fasting on a journey

Syeduna Abu Darda narrates:

'We were travelling with the Prophet ﷺ on a very hot day and everyone was covering their heads due to the heat. None of us were fasting except the Prophet and Abdullah bin Rawaaha.' (Bukhaari & Muslim)

The permissibility of fasting on a journey

Umm ul Momineen Syeda Aisha narrates:

'Hamza bin Umar Aslama would regularly fast and asked the Prophet ﷺ about fasting on a journey. The Prophet ﷺ replied 'If you want you can fast and if you want you can leave it.' (Bukhaari & Muslim)

Started a fast but then opened it

Sometimes the Prophet ﷺ began the day fasting and if during a journey he suffered or felt the need he opened the fast.

When the Prophet ﷺ left for the conquest of Makkah he had 10,000 people with him. All of them were fasting but after reaching the place of Afaan the Prophet ﷺ noticed the fast was causing people distress and called for a bowl of water. He raised it aloft to allow everyone to see it and then drank from it and opened his fast. When the Prophet ﷺ was later told that some people had still not opened their fasts he commented 'they are Aasi'. Abdullah bin Abbaas narrates:

'The Prophet ﷺ undertook a journey during Ramadhan. When he reached the place of Afaan he called for a bowl of water and drank from it during the day so that people could see and open their fast.' (Bukhaari)

THE PROPHET'S ﷺ RAMADHAAN

No one would slander the other

On occasions on the same journey some companions would be fasting and others would not but because both methods were permissible they did not slander one another. It is narrated from Abu Saeed Khudri:

'We travelled with the Prophet ﷺ, some were fasting and some were not but no one slandered another.'

In another narration he states:

'The companions' view was that whoever had the ability to fast should do so and that was better for him and whoever found weakness should leave the fast and that was better for him.' (Muslim)

Today those not fasting have taken the reward

Syeduna Anas narrates:

'We were travelling with the Prophet ﷺ. All those fasting were lying on the ground tired whilst those not fasting were up pitching tents and watering the animals. Upon this the Prophet ﷺ commented 'Today those not fasting have taken the reward.' (Bukhaari & Muslim)

Fasting in this condition is not a good deed

It is not virtuous to continue fasting if one becomes weak during a journey or when it becomes necessary to break the fast because one is facing an enemy. It is narrated by Kaab bin Aasim Ashari:

'We were travelling with the Prophet ﷺ in severe heat and one of our companions lay down beneath a tree in severe pain. The Prophet ﷺ asked 'What is the matter with your companion?' We explained 'There is no matter, he is fasting and the heat is severe.' The Prophet ﷺ said 'It is not a deed to

During the day whilst Fasting
fast on a journey. The dispensation given to you by Allah ﷻ is compulsory upon you.' (Fiqh us Sawm)

Syeduna Jaabir narrates:

'Whilst on a journey the Prophet ﷺ noticed people surrounding a man. He asked 'What is with him?' The people said 'He is fasting and in distress.' The Prophet ﷺ said 'It is not a deed to fast on a journey.' (Musnad Ahmad)

At the time of confronting the enemy

If one is facing an enemy then to avoid problems caused by weakness it is better to open the fast. It is narrated from Abu Saeed Khudri:

'Whilst fasting we travelled with the Prophet ﷺ towards Makkah, we alighted at a place and the Prophet said 'You are near your enemy and opening the fast is better for your strength.'

In this there was discretion to either fast or not. However at another place he said:

'Verily in the morning you will face your enemy and opening your fast is better so open it.' (Muslim)

Consequently after this no one fasted.

The ruling of mistakenly eating or drinking

The fast does not break if someone mistakenly eats or drinks.

Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever mistakenly eats or drinks should continue the fast for it is not broken, it was no one but Allah ﷻ who fed and drunk him.' (Bukhaari & Muslim)

THE PROPHET'S ﷺ RAMADHAAN

Abu Hurayra narrates that the Prophet ﷺ said:

'There is no compensation (of making up the fast) upon the one who mistakenly eats or drinks for it was only Allah ﷻ who gave him that Rizq (food).' (Daar Qutni)

About this hadith Imam Daar Qutni writes:

'It's sanad is Sahih.'

Another narration of Daar Qutni has the following words:

'There is no compensation or penalty upon him.' (Daar Qutni)

Umm Isaac Ghanviya narrates that once she and Dhul Yada'in were in the company of the Prophet ﷺ:

'We began eating with the Prophet ﷺ and the Prophet ﷺ encouraged me 'Umm e Isaac, take some meat.' Immediately I remembered that I was fasting and my hand froze and I explained 'I was fasting and I forgot.' Dhul Yada'in commented 'You still think you're fasting? Even after filling yourself (with food)?' The Prophet ﷺ ordered 'Complete your fast, it was no one but Allah ﷻ who gave you this food.' (Mujma az Zawaahid from Musnad Ahmad)

Penalty for purposefully breaking the fast

If someone intentionally breaks the fast without valid reason he must pay the penalty of freeing a slave (which is impossible in today's time) or fasting 60 consecutive days or feeding 60 poor people. It is narrated by Abu Hurayra that a man presented himself before the Prophet ﷺ and pleaded:

'Yaa Rasoolallah, I am destroyed and ruined.' He was asked what had happened. He explained 'I had relations with my

During the day whilst Fasting

wife whilst fasting in Ramadhan.' The Prophet ﷺ told him to free a slave. He replied that he did not have the ability to do so. The Prophet ﷺ told him to keep 60 consecutive fasts. He said that he did not have the strength to do that either. The Prophet ﷺ asked if he had the ability to feed 60 poor people. He said he hadn't. The Prophet ﷺ ordered him to sit down. After a while the Prophet ﷺ was presented with a tray filled with 15 saa of Dates. The Prophet ﷺ ordered the man 'Take them and give your charity with them.' He then pleaded 'No one between these two mountains is needier than us.' The Prophet ﷺ smiled such that his molar teeth became visible and ordered 'Go and feed your family with it.' (Bukhaari & Muslim)

The narration of Ibn Majah has the additional words:

'And fast one day in its place.'

The narration of Abu Dawud also adds the command to seek forgiveness:

'Fast one day and seek Allah's forgiveness.'

The rules of Making up Fasts

Allah ﷻ orders that if one is unable to fast in Ramadhan due to illness or journey:

'So complete (make up) the number of days' (Qur'an 2:185)

In other words it is compulsory to make up all the days missed. It is narrated from Abu Hurayra that the Prophet ﷺ revealed that until missed fasts are made up all other fasts are unacceptable:

'Whoever finds Ramadhan and has missed days, verily is not accepted from him (anything) until he makes them up.' (Mujma Az Zawaahid)

THE PROPHET'S ﷺ RAMADHAAN

The way to make up

It is not necessary to make up all the missed fasts consecutively (in one single attempt). It is permissible to leave a few days before making up the fasts. Abdullah bin Umar narrates that the Prophet ﷺ said:

'The Qadhaa of Ramadhan, if he wishes they may be intermittent or consecutive.' (*Daar Qutni*)

Ibn Jowzi denoted this narration as sahih (*As Siyaam wa Ramadhaan*).

Jaabir narrates that the Prophet ﷺ was asked:

'Is it necessary to make up the missed fasts all together or can there be a gap between them?' He ﷺ responded 'Tell me, if you owed a debt to someone and paid it one or two *Dhiraams* at a time would the debt not get paid off?' The man responded 'It will be paid off.' He ﷺ responded 'Allah ﷻ is the most forgiving.' (*Daar Qutni*)

Making up in any part of the life

Although it is better to make up missed fasts as soon as possible they can be made up at any time in one's lifetime. Syeda Aisha narrates:

'We would make up in Shabaa the fasts we missed during our specific days.' (*Bukhaari*)

The practice of making up in the 10 days of Dhul Hijj

We learn from the ahadith that when the Prophet ﷺ missed any fasts due to journeys etc he would make them up in the 10 days of Dhul Hijj. Syeduna Umar Al Farooq narrates that this is the practice of the Prophet ﷺ:

During the day whilst Fasting

'When he ﷺ would miss anything from Ramadhan he would make it up in the 10 days of Dhul Hijj.' (*At Tibraani*)

Fidya on behalf of the deceased

If someone died and had outstanding fasts (had missed some fasts of Ramadhan and had not made them up) it is better for his heirs, if they have the ability, to give fidya in compensation of those fasts (However there are some ahadith that apparently mean that the heirs can fast on behalf of the deceased). Aisha narrates that the Prophet ﷺ said:

'Whoever dies with fasts upon him the walli (heir) should fast for him.' (*Bukhaari & Muslim*)

It is in Musnad Bazaar:

'If he wants the walli can fast for him.'

Mujma az Zawaahid comments about this narration:

'And its Sanad is Hasan'

Abdullah bin Abbaas narrates:

'A man came to the Prophet ﷺ and asked 'Yaa Rasoolallah, My mother has passed away and she had one month of fasts upon her. Can I fast on her behalf? The Prophet ﷺ replied 'If you mother had an outstanding debt would you pay it for her?' He replied 'Yes' The Prophet ﷺ replied 'Well the debt of Allah ﷻ has a greater right to be fulfilled.' (*Bukhaari & Muslim*)

This hadith does not mean that the heir should fast on the deceased's behalf it means that he pay a compensating fidya. Syeda Aisha

THE PROPHET'S ﷺ RAMADHAAN

'Do not fast on behalf of your deceased but feed on their behalf.'

Similarly it is from Abdullah bin Abbaas:

'No one should pray for another and no one should fast for another.'

Imam Nasai narrated this with a sahih chain.

The above two companions (Syeda Aisha and Abdullah bin Abbaas) are the very narrators of the ahadith (which apparently allow the heir to fast on behalf of the deceased) and they themselves have explained the meanings of those hadith; that the *walli* should not fast but instead offer fidya on behalf of the deceased. Imam Badr uddeen Aini writes:

'There is consensus that no one should pray for another and nor fast for another for both are forms of physical ibaadah.'

Further to this he quotes Shaykh Ibn Qisaar:

'Had it been permissible for one to fast for another it would have been permissible for one to pray for another.' (*Umdatul Qaari*)

Some further ahadith

Just as the above ahadith show that the deceased benefit from the fidya of fasts so too they benefit from Hajj.

Abdullah bin Abbaas narrates that a man came to the Prophet ﷺ and pleaded 'My father has passed away and Hajj was compulsory upon him, can I perform Hajj on his behalf?' The Prophet ﷺ then replied 'Had your father owed a debt would you pay it for him?' He replied 'Yes' The Prophet ﷺ replied 'So perform Hajj for your father.' (*An Nasai*)

During the day whilst Fasting

Abdullah bin Abbaas narrates that a woman from the Juhainiya tribe came to the Prophet ﷺ and pleaded 'My mother had made a *Nazar* (pledge) of performing Hajj but she has passed away. Can I perform the Hajj on her behalf?' The Prophet ﷺ asked 'If your mother owed a debt would you pay it for her?' She replied 'Yes.' The Prophet ﷺ replied 'Fulfil the debt of Allah ﷻ for He has the greatest right to fidelity.' (*Al Bukhaari*)

Ahadith and Eesaal e Sawaab

All of the authentic ahadith above explicitly demonstrate the permissibility of sending reward (Eesaal us Sawaab) to the deceased. Shaykh Abdur Rehman Hasan AlMaidaani, teacher at Jamia Ummul Quraa, Makkah Mukkarama, in proving this point states:

'It is narrated from Abu Hurayra that the Prophet ﷺ said 'Whoever guides someone to a good will receive the reward of all those who follow it and there will be no reduction in the reward of the followers. Whilst whoever guides someone to an evil will receive the sin of all those who follow it and there will be no reduction in their sin.'

In countering the argument of the critics he states that those who use the verse "There is nothing for the human except what he earns" to claim that the human only receives the reward of his own actions and not of others.

'(They) do not realise that the letter of Jar in Li'l Insaan denotes property and rights. And negating ownership or rights to reward does not imply they cannot receive reward through the Grace of Allah ﷻ. So when there is evidence proving the Grace of Allah ﷻ and proving that one can undertake good deeds on behalf of others it is not right to disregard them or explain them in a way that is tantamount to turning away from their apparent meaning. Rather this

evidence should be treated as a guiding light for the correct understanding and where all the pieces of evidence can be reconciled.

As for the narration of Abu Hurayra in which the Prophet ﷺ said:

'When the human dies his deeds are cut except three; Sadaqah Jaariya; Beneficial knowledge and the pious offspring that supplicates.'

This means that the deceased has no right to any reward except that which arises from these three acts and thus he cannot demand any other reward. But this does not mean that he cannot receive reward through the grace of Allah ﷻ from any other source such as the dua of the believer or the intercession of the one whom Allah ﷻ has permitted to intercede.' (*As Siyaam wa Ramadhan*)

AT SUNSET AND IFTAAR

Arranging to view the setting of the Sun

The opening of the fast is based on the setting of the Sun as Allah says:

'Complete the fast until the night' (*Qur'an 2:187*)

The night begins with the setting of the Sun and when the Prophet ﷺ was in a place where he could not see the Sun he would order someone to stand on a high place and would only open his fast after that person had announced the Sun's setting. Syeduna Abu Darda narrates:

'When the Prophet ﷺ fasted he would order a man to stand on a high place and when that man proclaimed the Sun had set he would open the fast.' (*Al Mujma az Zawaahid*)

Syeduna Sahl bin Saad narrates:

'When the Prophet ﷺ was fasting he would order a man to stand on a high place and when he would proclaim the Sun had set he would open the fast.' (*Al Mustadrik, Book of Sawm*)

THE PROPHET'S ﷺ RAMADHAAN

Once they had to make up the fast

During the time of the Prophet ﷺ there was a day so cloudy that most thought the Sun had set and had opened their fast. After a while the clouds lifted and it became evident that the Sun had not set and they all had to make up that fast. Syeda Aasma bint Abu Bakr narrates this episode in the following words:

'We opened the fast one cloudy day in Ramadhan during the time of the Prophet and then the sun appeared.' (Abu Dawud)

The Punishment of opening the fast before time

To perform Iftaar (break the fast) it is necessary for the Sun to have set. If someone breaks the fast before this the fast will be invalidated and he will be liable for severe punishment. Imam Ibn Khuzayma and Imam Hibbaan relate the narration of Abu Amaama Baahali in which the Prophet ﷺ said:

'I was sleeping when two men came, awoke me and took me to a mountain (the lengthy hadith continues)... they took me to where a group of people were hanging upside down with their mouths torn apart and blood flowing. I asked 'Who are these people?' I was told 'They are the people who opened their fasts of Ramadhan before the time.' (Sahih Ibn Khuzayma)

It is for this reason that if the Sun could not be sighted the Prophet ﷺ would send someone to a high place to sight it. When that person would inform him that the Sun had set he would open the fast.

He would be swift in Iftaar

After the Prophet ﷺ was certain the Sun had set he would open the fast (Iftaar) without delay. Syeduna Abdullah bin Abi Awwa narrates:

At Sunset & Iftaar

'In Ramadhan we were on a journey with the Prophet ﷺ. Once the Sun had set he ordered Syeduna Bilaal 'Descend (from the conveyance) and prepare barley for us.' He pleaded 'Yaa Rasoolallah, it is still light.' The Prophet ﷺ repeated 'Descend and prepare the barley for us.' He descended and prepared the barley and presented it to the Prophet ﷺ who opened his fast with it and said 'When the Sun descends from this side and the night comes from here open the fast.' (Al Muslim, Book of Siyaam)

Imam Nawawi in explaining this hadith states:

'When the sun had set the Prophet ﷺ ordered Bilaal to prepare the Iftaar but because after Sunset there is still light and redness Bilaal thought that Iftaar should only begin after all this light had finished. However the Prophet ﷺ made clear that Iftaar should be performed after the Sun had set, even if there is some brightness left.'

It is narrated in Tibraani from Abdullah bin Abbaas that the Prophet ﷺ said:

'All us Prophets have been ordered to be swift in our Iftaar, to delay our Suhoor and put our right hand over our left in the prayer.' (Al Mujam al Kabeer)

Maalik bin Aamir narrates:

'I and Masrooq went to Umm ul Momineen Syeda Aisha and said 'there are two companions, one of them is swift in Iftaar and Maghrib prayer whilst the other delays them'. She asked who was the swift companion?' He mentioned Abdullah bin Masood, to which she said 'That was the practice of the Prophet ﷺ.' (An Nasai)

It is narrated from Abu Hurayra that the Prophet ﷺ revealed Allah's pleasure in this act and that Allah ﷻ proclaimed:

THE PROPHET'S ﷺ RAMADHAAN

'I love My servants who are swift in Iftaar.' (Tirmidhi)

Sahl bin Saad states that the Prophet ﷺ said:

'The people will remain on good as long as they remain swift in Iftaar.' (Muslim Book of Siyaam)

Abu Darda narrates that the Prophet ﷺ said:

'My Ummah will remain on my way whilst it does not wait for the rising of the stars to perform Iftaar.' (Mujma Az Zawaahid)

It is narrated from Abu Darda:

'I never saw the Prophet ﷺ pray Maghrib without performing Iftaar, even if it was only a sip of water.' (Al Mustadrik, book of Siyaam)

To participate in Iftaar

Whenever a companion invited the Prophet ﷺ to join him in Iftaar he would accept the invitation. Syeduna Anas narrates:

'The Prophet ﷺ went to the house of the companion Saad bin Ubaada who presented him with bread and olives. The Prophet ﷺ ate and said 'The fasting have broken their fast with you, the pious have eaten your food and the angels have supplicated for you.' (Abu Dawud)

Abdullah bin Zubair narrates:

'The Prophet ﷺ performed Iftaar with Saad bin Muadh and said 'The fasting have performed Iftaar with you, the pious have eaten your food and the angels have supplicated for you.' (Ibn Majah)

At Sunset & Iftaar

Communal Iftaar

Some narrations reveal that on occasions there were large Iftaar gatherings. Syeduna Anas narrates:

'We once performed Iftaar with the Prophet ﷺ, he was presented with olives and he and we ate them. After eating he supplicated 'The pious have eaten your food, the angels have supplicated for you and the fasting have broken their fast with you.' (Fataawa Ridwiyya)

Iftaar with the Poor

It was one of the miracles of the Prophet's teachings that his companions did not perform Iftaar alone but involved the poor and destitute of society with them. It is narrated about Syeduna Abdullah bin Umar that he would never perform Iftaar except with the poor and if his family ever prevented him from doing so he would not eat all night. Furthermore it was his practice that if a poor person ever came to him whilst he was eating he would immediately give him his portion of food. If when he returned the family had eaten the rest of the food he would not eat anything and stay fasting until the morning. (Lataaif ul Muaarif)

He performed Iftaar before Prayer

The Prophet ﷺ would perform Iftaar before the Maghrib prayer. Syeduna Anas narrates:

'The Prophet ﷺ would perform Iftaar before praying.' (Abu Dawud)

The Muhaddith Ibn Hibbaan in 'At Thiqaat' mentions this practice of the Prophet ﷺ in the following words:

'When the Prophet ﷺ fasted in the summer he did not pray until having fresh dates and water and when he fasted in winter he would not pray until having dried dates and water.'

THE PROPHET'S ﷺ RAMADHAAN

Haafiz Ibn Hajar Makki writes that this blessed practice makes clear that it is against the Sunnah to delay Iftaar until after the prayer. (*Athaaf Ahl ul Islaam*). This is also supported by the commandment from Shariah that when hungry (outside fasting) one should eat first and then pray.

Iftaar with Dates and water

The items that the Prophet ﷺ preferred for Iftaar were dates and water. Anas bin Malik narrates:

'The Prophet ﷺ performed Iftaar with fresh dates, if there weren't any then with dried dates and if there weren't any then with water.' (*Abu Dawud*)

It has been mentioned before that if the weather was hot he would break the fast with fresh dates and water and if the weather was cold with dried dates and water.

Use of Milk

On most occasions he would have dates and water for Iftaar but sometimes he would also have milk. It is narrated from Syeduna Anas:

'The Prophet ﷺ performed Iftaar with milk and Ajwa dates.'

The Prophet ﷺ also taught the Ummah to perform Iftaar with these foods. It is narrated by Salmaan Faarisi that the Prophet ﷺ said:

'When you break the fast, break it with dates and if you can't find any then with water.' (*Sahih Ibn Hibbaan*)

He mentioned three things

We also find these three things mentioned in the Prophet's blessed sermons. When the companions asked the Prophet ﷺ that not all of them had the ability to fully feed the fasting he replied:

At Sunset & Iftaar

'Allah ﷻ will give this reward to whoever breaks the fast of a fasting person with dates, a sip of water or a sip of milk.'

Items not cooked with fire

Syeduna Anas narrates that the Prophet ﷺ favoured Iftaar with food not touched by fire:

'He preferred Iftaar with three; dates or anything not touched by fire.' (*Al Jaame As Sageer*)

The wise have explained the wisdom in this being the desire to attain a similarity with the food of paradise:

'And in refraining from food touched by fire is a similarity with the food of paradise.' (*Ma'a Rasool fi Ramadhaan*)

A beautiful spectacle of Paradise

Imam Abdul Wahhaab Sha'raani in his book '*Kashf ul Gumma an Jamee al Ummah*' describes a beautiful spectacle of the Prophet's Iftaar; he would hold a date in his hand waiting for the Sun to set and as it would set he would place the date into his mouth. It is narrated by Umm ul Momineen Syeda Aisha:

'I saw the Prophet ﷺ fasting waiting for the Sun to set. As soon as it had he placed a date into his mouth.'

What did he begin with?

We know that he preferred dates, water and milk but what did he eat first? The above mentioned hadith reveals that he would eat dates first and then drink something.

'Perform Iftaar with dates and if you can't find any then with sips of water.' (*Sahih Ibn Hibbaan*)

Consequently Imam Nawawi in '*Al Majmu'a*' clarifies:

THE PROPHET'S ﷺ RAMADHAAN

'The correct position is that he performed Iftaar first with dates and then water, just as is mentioned in Sahih ahadith.'

However from one narration we learn that the Prophet ﷺ first drank water and then ate dates. Umm ul Momineen Umm e Salama narrates:

'When the Prophet ﷺ was fasting he would break it with a drink.'

Imam Abd ur Rauf al Munaadi writes about this hadith:

'When the Prophet ﷺ intended to break the fast he would precede the food with water.' (*Faidh ul Qadeer*)

However this apparent contradiction is reconciled through the following narration of Imam Tirmidhi:

'The Prophet ﷺ would break his fast in winter with dates and in the summer with water.' (*At'haaf Ahl ul Islaam*)

Remember that this narration from Tirmidhi could be about Nafl fasts (voluntary) because during the lifetime of the Prophet ﷺ Ramadhaan always occurred during the summer.

He would drink very slowly

Umm ul Momineen Syeda Aisha has also described his way of drinking; he did not drink all in one gulp but rather drank very slowly gulp by gulp.

'He did not drink in one go but twice or thrice.' (*Al Jaame us Sageer*)

A request to the Imams of the Mosques

It has been noted that in most mosques there is very little time between Iftaar and the Maghrib congregation and because of

At Sunset & Iftaar

this many people either miss the congregation, because they are eating, or miss or hasten their Iftaar to make the congregation. We request there be a ten minute gap between Iftaar and the prayer so that people can both eat properly and pray properly with the congregation.

He would describe the reward of offering Iftaar

To encourage people to respect the fast by opening other people's fasts the Prophet ﷺ described its reward in his sermon. He explained that opening the fast of a fasting person led to forgiveness of sins, freedom from hell and reward equal to the fasting person's with no reduction in the fasting person's reward. Ibn Khuzayma in his Sahih and Abu's Shaykh in *Kitaab at Thawaab* narrate from Salmaan Faarisi who asked:

'Yaa Rasoolallah, what if someone is not able to fully feed a fasting person?' The Prophet ﷺ explained 'He should give a handful of food.' I asked 'What if he doesn't even have a piece of bread?' He ﷺ explained 'A drop of milk.' I asked 'If he didn't even have any milk?' He ﷺ explained 'A drink of water will suffice.' (*Kanz ul Ammaal*)

The reward of breaking the fast with Halaal food

It is important for a Muslim to refrain from haraam food and ensure that he does not waste his fast by breaking it with haraam. If he does open it with haraam then he will be deprived of blessings and goodness. Consequently the Prophet ﷺ ordered Iftaar with halaal food and mentioned the reward for doing so. It is narrated by Salmaan Farisi that the Prophet ﷺ said:

'Whoever gives food and drink to a fasting person from his halaal earnings the angels will perform dua for him all Ramadhaan and Jibraeel will make dua for him on the Night of Qadr.' (*Al Mojam al Kabeer*)

In a second narration it is:

'Jibraeel shakes his hand on the Night of Qadr and whosoever's hand Jibraeel shakes attains softness and contentment in the heart.'

Performing dua at the time of Iftaar

Iftaar is from those times when duas are granted acceptance in Allah's court. The Prophet ﷺ himself performed dua at this time and taught his ummah to do the same. We find the following dua's of the Prophet ﷺ at the time of Iftaar:

- Muaadh bin Zahra narrates that when the Prophet ﷺ would perform Iftaar he would supplicate

'O Allah I have fasted for you and upon your food performed Iftaar.' (Abu Dawud)

اللَّهُمَّ لَكَ صُومْتُ وَ عَلَى رِزْقِكَ أَفْطَرْتُ

- Imam Ibn Sunni narrates from Muaadh bin Zahra the following words of the Prophet ﷺ

'All Praise is for Allah ﷻ who helped me fast and bestowed me rizq to perform Iftaar.' (Amal ul Yowm wa'l Lail)

الْحَمْدُ لِلَّهِ الَّذِي آعَا نِي فَصُمْتُ وَ رَزَقَنِي فَأَفْطَرْتُ

- Abdullah bin Umar narrates that when the Prophet ﷺ performed Iftaar he would say
'Thirst has gone, veins are moistened and Allah ﷻ willing reward has been achieved.'
- The following dua of Ibn Umar at the time of Iftaar is narrated
'All Praise is for Allah ﷻ. O Allah, I ask You by Your mercy

which overwhelms everything to forgive me.' (Athaaf Ahl ul Islam)

He taught the Ummah to supplicate at the time of Iftaar

'With the name of Allah. All praise is for Allah, O Allah I fasted for you upon your Rizq, and upon you I trust, You are Pure and with Your praise accept from me, Verily You are the most Hearing and most Knowing.' (Amal ul Yowm wa'l Laila)

بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ اللَّهُمَّ لَكَ صُومْتُ وَ عَلَى رِزْقِكَ وَ عَلَيْكَ تَوَكَّلْتُ
سُبْحَانَكَ وَ بِحَمْدِكَ تَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

The dua of the fasting person

The Prophet ﷺ also pointed out that the dua of the fasting person is not rejected in the court of Allah ﷻ. The Prophet ﷺ said:

'The dua of three people is not rejected, the just ruler; the fasting person at the time of Iftaar and the oppressed. The doors of Mercy are opened for him and Allah ﷻ proclaims 'By My Honour, I will help you, even if after some time.' (Tirmidhi, Ibn Majah)

Abdullah bin Umar narrates the following statement of the Prophet ﷺ:
'Verily at the time of Iftaar the fasting person has a dua that is not rejected.' (Ibn Majah)

Important Note:

The relationship between the fasts of Ramadhaan and dua is so deep and strong that in the Quranic passage revealing the obligation to

THE PROPHET'S ﷺ RAMADHAAN

fast Allah ﷻ also stated:

'And when My Servants ask you concerning Me then (answer them) I am indeed near. I respond to the duas of the supplicant when he calls on Me.' (*Al Baqarah* 186)

This link teaches the human to be plentiful in dua in these days.

He would be plentiful in Dua

The Prophet ﷺ was well aware of this point and so was plentiful in dua in this month. Umm ul Momineen Syeda Aisha states:

'When the month of Ramadhaan entered he would *ibtihhaal* (endeavour humbly) in dua.'

Imam Munaadi explains *ibtihhaal*:

'It means greater supplication and effort.' (*Faidh ul Qadeer*)

Dua after Iftaar is Sunnah

Even though dua before Iftaar is permissible the Prophet's practice and his sunnah is to make dua after breaking the fast for that is what the hadith reveal, for example Muaadh bin Zahra narrates:

'Having performed Iftaar he would say 'O Allah I have fasted for You and with Your food performed Iftaar.' (*Abu Dawud*)

Mulla Ali Qaari quotes Shaykh Ibn Malik:

'The text of this hadith shows that he would say these words after Iftaar.' (*Mirqaat ul Mafaateeh*)

Some people state that the words 'Having performed Iftaar' actually means intention to perform Iftaar but Imam Ahmad Rida Khan rejects this:

At Sunset & Iftaar

'The word Iftaar has a specific meaning and it is not permissible to change its meaning without any need.' (*Fataawa Ridviyya*)

If one looks closely at the words of the Prophet's dua it becomes apparent that this dua was made after Iftaar, for example 'And upon your food I have performed Iftaar.' A dua of the Prophet ﷺ is narrated by Abdullah bin Umar as:

'Thirst has disappeared, the veins moistened and Allah ﷻ willing there will be reward.' (*Al Mustadrik*)

These words clearly show that this dua was after performing Iftaar. In listing the duas at Iftaar Imam Ibn Hajar Makki entitled his chapter 'The dua and Wazaif recited after Iftaar'. Further on when commenting on the narrated words 'Having performed Iftaar' he explains:

'It is Sunnah to utter these words after Iftaar.'

Further because some people have claimed that it makes no difference to either perform dua before or after Iftaar Imam Ibn Hajar clarifies:

'It is clearly weak to claim that dua before and after is the same because it is contrary to the abovementioned explicit ahadith.' (*Athaaf Ahl ul Islaam*)

In response to claims that dua before and after Iftaar was equal Imam Ahmad Riza also wrote a treatise '*Al Uroos Ma'taar min Dua 'il Iftaar*' in which he unequivocally proved that the Prophet ﷺ performed dua after Iftaar.

CHAPTER 6

THE TARAWEEH PRAYER

The Practice of Salaat ul Taraaweeh

The Prophet ﷺ would worship his Lord at night throughout the year and in Ramadhan would specifically offer the prayer of Taraaweeh. In addition he ﷺ would also mention the virtue of standing in worship in Ramadhan. Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever stands (to pray) in Ramadhan through faith and for Allah's pleasure all his sins from the past will be forgiven.' (Bukhaari)

Abu Hurayra also narrates:

'The Prophet ﷺ would encourage the Qiyaam (prayer) of Ramadhan but would not order it with compulsion.' (Muslim)

In the sermon narrated by Salmaan Faarisi the Prophet ﷺ said:

'This is a month whose fasts Allah ﷻ has made obligatory and it's Qiyaam voluntary.' (Sahih Ibn Khuzayma)

The Taraaweeh Prayer

On one occasion the Prophet ﷺ said:

'Verily Allah ﷻ has made the fasts of Ramadhan compulsory upon you and I have made it's Qiyaam sunnah for you.' (Risala Ramadhan)

Three days Taraaweeh with Jamaat

Umm ul Momineen Syeda Aisha narrates:

'Once the Prophet ﷺ left the house at midnight to pray in the mosque. The companions also prayed behind him. During the following day the companions discussed the night prayer amongst themselves and that night more companions were waiting and all of them followed the Prophet ﷺ in prayer. The next day more people found out about this prayer and there were even more people in the mosque that night and the Prophet ﷺ led them all in prayer. When the fourth night came the mosque was unable to accommodate all the people (who had come) but the Prophet ﷺ did not arrive. Instead he came for the morning prayer and explained 'Your presence was not hidden from me, however I feared that that this (prayer) could become compulsory upon you and you would become weak from it.' (Bukhaari)

Zaid bin Thaabit narrates:

'The Prophet ﷺ had a room made out of mats erected in the mosque and prayed in it for some nights. The companions found out about this and gathered and joined in the prayer. One night the blessed voice of the Prophet ﷺ was not heard and people thought he was resting. Some of the companions began coughing to alert him to their presence. The Prophet ﷺ came out and said 'I am aware of your presence and your desire, but I feared that this (prayer) could become compulsory upon you and if it did you would not be able to fulfil it. People! Pray in your house for the best place for

THE PROPHET'S ﷺ RAMADHAAN

prayer is the house, except for the Fard Prayer.' (Muslim)

Umm ul Momineen Syeda Aisha narrates:

'In Masjid un Nabawi companions used to pray individually or recite the Quran to one another in groups of five or six. One night the Prophet ﷺ ordered me to make a veil out of mats in front of his room. The Prophet ﷺ went to the mosque where a great number of companions were present and he led them in prayer well into the night. He then entered his room and the veil stayed as it was ready for the next day's prayer. The next day other companions became aware of this and the mosque was full of people. The Prophet ﷺ prayed Isha and went home but the people kept waiting for the prayer. The Prophet ﷺ asked me about the people and I said 'Yaa Rasoolallah, after hearing about your night prayer the companions have gathered in order to pray behind you.' He ordered 'Aisha, Gather up your mats.' I did so and the Prophet ﷺ prayed all night at home whilst the people continued waiting in the mosque. (In the morning) The Prophet ﷺ went to pray Fajar and said 'By Allah, With the Praise of Allah ﷻ I stayed awake all night and was aware of your gathering in the mosque but feared that this prayer might become compulsory upon you.' (Muslim)

The practice of twenty rakahs

The special prayer (of Taraaweesh) which the Prophet ﷺ established in the month of Ramadhaan comprised twenty rakahs. Imam Tibraani narrates from Abdullah bin Abbaas:

'In Ramadhaan the Prophet ﷺ would pray twenty rakahs and witr.' (Gaaya tul Ihsaan)

As stated previously he only led the Taraaweesh prayer for three nights, after this no congregation (Jamaat) took place and nor did

The Taraaweesh Prayer

During the caliphate of Syeduna Abu Bakr Siddiq. During this time people prayed Taraaweesh individually either at home or in the mosque. During his caliphate Syeduna Umar Farooq ordered the famous Qaari of the Quran Abi bin Kaab to lead the Jamaat of Taraaweesh and from that time to the present day this practice has continued. It is narrated by Saaib bin Yazeed:

'During the time of Umar there were twenty three rakahs.'
(Umda tul Qaari)

Twenty rakahs were of Taraaweesh and three of witr

Syeduna Amash narrates about Abdullah bin Masood:

'He would offer twenty rakahs taraaweesh and three witr.'
(Umda tul Qaari)

It is narrated about Syeduna Ali that he ordered a Qaari of the Quran to lead the Jamaat of Taraaweesh in Ramadhaan with twenty rakahs (Umda tul Qaari). As for the narration of Umm ul Momineen Syeda Aisha that the Prophet ﷺ would not pray more than eight rakahs both in Ramadhaan and outside Ramadhaan; this statement is not about Taraaweesh but about Tahajjud prayer for there is no Taraaweesh outside Ramadhaan. Further until this day the practice of both Makkah and Madeenah is twenty rakahs of Taraaweesh. The Qaadi of Madeenah Atiya Muhammad Saalim has written a complete book 'At Taraaweesh Akthar min Alf Aam fi Masjid in Nabi' on this topic in which he has clearly demonstrates the practice of 20 rakahs.

The Prophet's giving up something does not mean it is Haraam

Despite the fact the Prophet ﷺ stopped praying Taraaweesh in Jamaat the Ummah continues this practice and will do so until Qiyaamah. This makes clear that if the Prophet ﷺ stops an act it does necessarily mean it is unlawful. Rather there may be numerous reasons and wisdoms behind giving up a practice, just as the Prophet ﷺ himself

THE PROPHET'S ﷺ RAMADHAAN

explained the wisdom of giving up Taraaweeh with Jamaat; so that it did not become compulsory upon the Ummah.

CHAPTER 7

THE FAST OF WISAAL HIS PARTICULARITY

There were occasions when instead of breaking the fast at Maghrib he ﷺ would break it at the time of Sehri (the next morning). In other words his Sehri would also be his Iftaar! This practice was known as the fast of Wisaal. Syeduna Ali narrates that the Prophet ﷺ

"Would perform Iftaar at Sehri." (Mujma uz Zawahid)

Syeduna Jaabir narrates:

"The Prophet ﷺ would fast from one Sehri to the next." (Al Mojam ul Aowsat of Tibraani)

Fasting during the day and through the night!

Sometimes the Prophet ﷺ did not break his fast (at Iftaar or Sehri) but would continue it into the next day. This is shown in the narration of Bukhaari from Syeduna Abu Saeed Khudri in which he prohibited the companions from performing the fast of wisaal but instead allowed them to extend their fast until Sehri. The companions commented:

"Yaa Rasoolallah, you yourself perform the fast of wisaal (and do not perform Iftaar)". The Prophet ﷺ replied "I am not like you, at night the feeder feeds me and the *saaqi* quenches me." (Al Bukhaari, Baab ul Wisaal)

THE PROPHET'S ﷺ RAMADHAAN

Under this hadith Shaykh ibn Rajab writes:

'This hadith makes clear that the Prophet ﷺ would spend the night fasting.' (*Lataaif ul Muaarif*).

Imam Badr ud Deen Aini explains that this is actually the true meaning of Wisaal:

'To join one day of fasting with the next without eating or drinking, this is the true meaning of wisaal.' (*Umda tul Qaari* 11:73)

What is meant by this eating?

What did the Prophet ﷺ mean by his claim of eating and drinking in the above hadith of Bukhaari?

- 1) Some have taken this literally to mean actual eating and dinking and that Allah ﷻ bestowed this specific blessing upon him during the night.
- 2) Some believe it refers to a special strength that prevented him suffering hunger and thirst.

However both these interpretations have difficulties. If he was given actual food and drink then he would no longer be fasting and not performing the fast of Wisaal! In the second explanation if he did not feel hunger or thirst then what was the purpose of fasting? It's whole purpose would have been void! Consequently some of the *Ahl ul Maarifa* provide a different meaning of eating and drinking, for example Imam Nawawi in *Shar ul Madhab* writes:

'It means that the Love of Allah ﷻ keeps me busy from eating and drinking.' (*Athaaf Ahl ul Islaam*)

Shaykh ibn Qayyim explains this in great detail:

'It refers to the nourishment Allah ﷻ bestowed upon him in the form of His Maarifa. It is the joy of worship which his

The Fast of Wisaal

heart was blessed with; the coolness from of Allah's proximity, the reward of His love and desire and all the other states and conditions which act as nourishment for the heart, blessing for the body, soul and heart that is better and more beneficial than any other nourishment. This nourishment is so powerful that it leaves the human without want of material nourishment for a long time, how true it has been said

'Your remembrance leaves me without want of food and water. Your vision and encounter is the source of light and your speech is stimulation, when the journey exhausts me your remembrance brings life back to the soul and heart.'

Whoever has had the briefest experience or desire of love knows that the food of the soul and heart leaves one without need for material or physical nourishment, especially the joy and happiness at attaining one's desire and purpose for the eyes attain coolness from the vision of the beloved. It's intimacy and pleasure is his greatest blessing and the gifts and favours of the beloved are always before him. Everything of the beloved is beloved and with complete love he is immersed in his comfort and honour. Is this not the greatest nourishment for the lover? How wonderful it will be when he meets his beloved, who is the greatest, most virtuous, most honoured, most beautiful, most perfect and most generous. When the lover's heart is immersed in love, when all the parts of his heart and body are intoxicated and abundant in the love of beloved. This was the state of the Prophet ﷺ with his Lord! Would such a lover not be attaining nourishment from the beloved? That is why the Prophet ﷺ said he spent the night with his Lord who fed him and quenched him. Had this eating and drinking been physical then that would not have been fasting and when the companions stated that he kept the Wisaal fast he did not reject them but said 'I am not like you, I am given to eat and drink.'

CHAPTER 8

THE LAST TEN DAYS

Ghusl (Bathing) between Maghrib and Isha

In the last 10 days of Ramadhaan the Prophet ﷺ would perform Ghusl between Maghrib and Isha. Imam Ibn Abu Aasim narrates from Umm ul Momineen Syeda Aisha:

'When the last 10 days of Ramadhaan would begin he would endeavour even more in worship and would ghusl between Maghrib and Isha.' (*Lataaif ul Muaarif*)

Syeduna Ali describes this blessed practice as follows:

'He would perform ghusl between Maghrib and Isha every night of the last 10 days.' (*Lataaif ul Muaarif*)

Imam Ibn Abu Aasim writes about Syeduna Hodayfa who stayed awake one night in Ramadhaan with the Prophet ﷺ:

'The Prophet ﷺ performed ghusl and Hodayfa covered him and then Hodayfa performed ghusl and he covered him.'

The following words are found in another narration:

'The Prophet ﷺ spent the night in a room made out of the

The Last Ten Days of Ramadhaan

branches of a palm tree and I poured a bucket of water over him.' (*Athaaf Ahl ul Islaam*)

Saykh Ibn Rajab and Imam Ibn Hajar Makki both write about the Prophet's practices of the last 10 days:

'Performing ghusl between Maghrib and Isha is also from his ﷺ's practices.' (*Athaaf Ahl ul Islaam*)

Imam Ibn Jareer describes the practice of the scholars:

'The people of Knowledge and Ma'rifa denote it mustahab to ghusl between Isha and Maghrib in the last 10 days of Ramadhaan.' (*Hakazaa Siyaam Rasoolillah*)

The Practice of Imam Ibraheem Nakh'ee was that:

'He would ghusl each night of the last 10 days.' (*Lataaif ul Muaarif*)

It is narrated about Anas bin Maalik, the Prophet's servant:

'When the 24th night arrived (which he thought was Lailatul Qadr) he would wear a *Hula*, trousers and blanket. In the morning he would put it away and not wear anything similar until the next year.' (*Lataaif ul Muaarif*)

Had his blessed head washed

It was also the Prophet's practice during Itikaaf in the mosque to lie down in a way that his head would be outside the mosque and Syeda Aisha would wash and comb it. It is narrated from Umm ul Momineen Syeda Aisha:

'Whilst in Itikaaf he would put his head outside the mosque and I would wash it.' (*Bukhaari*)

THE PROPHET'S ﷺ RAMADHAAN

In a second narration Syeduna Urwa narrates about Syeda Aisha:

'She would comb etc the head of the Prophet ﷺ whilst he was in Itikaaf and whilst she was in her room.' (Bukhaari)

Imam Badr ud Deen Aini describes this scene:

'The door of the enlightened room faced the mosque, Syeda Aisha would be inside her room that was behind the Quba and the Prophet ﷺ outside the room in the mosque inclining his head towards the room.' (Umda tul Qaari)

This washing of the blessed head makes clear that a person in Itikaaf (Mu'takif) can bath. It is for this reason that Imam Bukhaari quotes this hadith under 'The Chapter of the Ghushl of the Mu'takif (the person in itikaaf)'.

This discussion also proves that the Mu'takif is allowed to Ghushl for Jumuah or to create greater fervour in worship. It is also clear that such a ghushl would take place outside the mosque and not inside it. Shaykh Abdul Haque Muhaddith ul Dehlvi writes about the Ghushl of the Mu'takif:

'We have not found any authentic narration in Usul for the Ghushl of Jumuah. It is in Shara Awraad that the Mu'takif can go outside for Ghushl, irrespective of whether the Ghushl is compulsory or voluntary.' (Isha'tul Lu'maat)

You have previously read in detail that the Prophet ﷺ performed ghushl between Maghrib and Isha in the last 10 days of the month and it is obvious that this ghushl was voluntary. However this practice may not have been before the Shaykh (Abdul Haque Muhaddith ul Dehlvi) so consequently he said that no clear narration had been found except for that which is in Shara Awraad. (However others have given) permission for Ghushl and it is evident that these scholars would have known of this practice of the Prophet because they would not have made such a statement (of Ghushl being allowed) purely on their reasoning (Ijtihad).

The Last Ten Days of Ramadhaan

In the last Ashara he would increase his effort in Ibaadah

Even though there was nothing lacking in the Prophet's Ibaadah in any part of the year he ﷺ would further increase it in Ramadhaan and when the last 10 days would arrive he ﷺ would make specific arrangements for ibaadah. It is narrated from Umm ul Momineen Syeda Aisha:

'The Prophet ﷺ would endeavour in the last Ashara in a way greater than other days.' (Muslim)

The fast of Wisaal and the last Ashara

It has passed previously that along with fasting during the day the Prophet ﷺ would also continue his fast into the night. This practice would most often happen in the last Ashara. He did so to ensure that even the minutest time required to eat and drink could be spent in Ibaadah. Shaykh Ibn Qayyim writes:

'The Prophet ﷺ would worship in Ramadhaan such that sometimes he would keep the fast of wisaal to ensure that every hour of the day and night could be for Ibaadah.' (Sawm un Nabi)

Tie his back tightly

The Prophet's Ibaadah in the last Ashara was such that he would tightly tie his back, which is a metaphor for great effort and endeavour. The companions narrate that when the last Ashara would begin the Prophet ﷺ:

'Would endeavour and tie his back tightly.' (Muslim)

Imam Nawawi explains the term 'tie his back' as:

'It was his greater endeavour in Ibaadah and increase over his practice of other days.' (Shara Muslim)

THE PROPHET'S ﷺ RAMADHAAN

Imam Abdur Rahmaan Al Munaadi translates it as:

'It describes the effort in Ibaadah.' (*Faidh ul Qadeer*)

Imam Ibn Hajar Makki describes the practices of the last Ashara:

'The Prophet ﷺ would tie his back tightly.' (*Athaaf Ahl e Islaam*)

He would stay awake all night

Whilst in the rest of Ramadhan he would rest for a while during the night, in the last Ashara he would abstain from even the slightest rest and stay awake all night in Allah's worship. Syeda Aisha describes this practice:

'When the last Ashara entered he would stay wake at night.'

Shaykh Ibn Rajab narrates this with the following words:

'He would stay awake all night.' (*Lataaif ul Muaarif*)

The narration in Musnad Ahmad confirms this:

'In twenty days of Ramadhan he combined prayer and sleep but when the last Ashara arrived he would tie his back.'
(*Musnad Ahmad*)

Imam Abu Nuaim quotes the Prophet's practice from Syeduna Anas:

'When the Prophet ﷺ would find Ramadhan he would stand and sleep but when it was the 24th he would not sleep for even a moment.' (*Al Hiliya*)

It is from Umm ul Momineen Syeda Aisha:

'He ﷺ would not rest on his bed until Ramadhan had ended.'

The Last Ten Days of Ramadhan

In another narration the words of Syeduna Anas are:
'His blessed bedding would be packed away.' (*Athaaf Ahl ul Islam*)

Where it was previously stated that in Itikaaf his bed and bedding was laid out for him it does not necessarily imply that the Prophet ﷺ slept in it, it is possible that this was done for the Ummah's benefit so it could come to know that bedding could be laid out in the mosque for the Mu'takif to sleep in.

Staying awake all through Ramadhan

Some narrations in fact reveal that this practice of staying awake all night was not just of the last Ashara but was all through the month of Ramadhan. Imam Bayhaqi in *Fadhaail ul Awqaat* and Imam Suyooti in *Jaame us Sageer* narrate the following from Umm ul Momineen Syeda Aisha:

'When Ramadhan would begin the Prophet ﷺ would tie his back tightly and not come to his bed until Ramadhan had ended.' (*Al Jaame us Sageer*)

He would awaken the rest of the household

The Prophet ﷺ would not just stay awake himself in the last nights but would also keep awake the rest of his household. Umm ul Momineen Syeda Aisha states that when the last ten days would start:

'He would stay awake at night and awaken the family.'
(*Muslim*)

Here the family does not just mean his pure wives but all the young and old who were able to pray. It is stated in the narration in *Tibraani* that in the last Ashara:

THE PROPHET'S ﷺ RAMADHAAN

'He would awaken the wives and every young and old able to pray.' (*Musnad Ahmad*)

It is narrated from Syeduna Zaynab bint Umm Salama:

'When ten days of Ramadhaan would be left he would call to stand everyone from his family who had the strength to stand.' (*Fath ul Baari*)

CHAPTER 9

ITIKAAF

A very blessed practice of the Prophet ﷺ in the last Ashara is Itikaaf. Umm ul Momineen Syeda Aisha states:

'Until he passed away he always performed Itikaaf in the last Ashara of Ramadhaan. After him the wives performed Itikaaf.' (*Bukhaari*)

On seeing people not performing Itikaaf Imam Ibn Shuhaab Zuhri would say:

'How strange it is that the Muslims have forsaken Itikaaf even though the Prophet performed it in Madeenah right up to his death.' (*Fath ul Baari*)

Itikaaf in the First and Second Ashara

One year the Prophet ﷺ actually performed Itikaaf in the first and second Ashara of Ramadhaan, along with the last Ashara. Syeduna Abu Saeed Khudri narrates:

'The Prophet ﷺ performed Itikaaf in the first and second Ashara in a Turkish tent that had a mat as a veil. He ﷺ took the mat in his blessed hand and pushed it towards the tent and brought his head out and called the people near. When

THE PROPHET'S ﷺ RAMADHAAN

the people came near he ﷺ said 'In search of Lailatul Qadr I performed Itikaaf in the first Ashara and then performed Itikaaf in the second Ashara and then I was informed that it was in the last Ashara. Whoever of you desires to continue the Itikaaf should continue it.' (Muslim)

In another place the following words are narrated from Syeduna Abu Saeed Khudri:

'Before being informed of Lailatul Qadr he ﷺ searched for it by performing Itikaaf in the middle Ashara of Ramadhan.' (Umdatul Qaari)

After being informed that Lailatul Qadr was in the last Ashara of Ramadhan he only performed Itikaaf in the last Ashara. Under the abovementioned narrations Imam Ibn Hajar writes:

'The Itikaaf in the middle Ashara in search of Lailatul Qadr was before he was informed of it. Once he was informed that it was in the last Ashara he ceased Itikaaf in the middle Ashara.' (Athaaf Ahl ul Islaam)

Making up the Itikaaf in Shawaal

One year the Prophet ﷺ did not perform Itikaaf in Ramadhan. That year the Prophet ﷺ had erected a tent in the mosque and Syeda Aisha sought his permission to perform Itikaaf, which he granted and she put up a separate tent. In addition Syeda Hafsa also put up a tent after obtaining his permission. When Syeda Zaynab bint Hajsh saw this she also put up a tent for Itikaaf. After the morning prayer the Prophet ﷺ came to his tent and saw the three tents alongside his and ordered for all of them to be taken down and left the itikaaf that month and performed it instead in the month of Shawaal. (Bukhaari)

Itikaaf

The wisdom in leaving that Itikaaf

Imam Badr ud Deen Aini and the other muhadditheen have mentioned the following reasons for the Prophet ﷺ leaving that Itikaaf:

• There was the possibility that this act of the wives was not based completely on sincerity, it could have been due to the desire to be close to the Prophet ﷺ and jealousy and envy of one another.

• All kinds of people passed through the mosque; bedouins and hypocrites, and it may have been feared that this could become a cause of distress for the wives.

• The presence of all these tents may have made the mosque restrictive for worshippers.

• When the Prophet ﷺ saw the wives around him in the mosque he felt that this scene was just like home and thus the purpose of Itikaaf, which is to become separated from the wives and all worldly matters, had expired. (Umdatul Qaari)

Haafiz Ibn Hajar Asqalaani also explains this same reason in the following way:

'Because of the presence of the women it had become as if the Prophet ﷺ was at home and this was contradictory to secluded worship and so the purpose of Itikaaf had expired.' (Fath ul Baari)

Important Note:

The above incident should be kept in mind by those who create such a worldly environment around them in the Itikaaf that the Itikaaf appears to bring no noticeable change to their normal routine. If

such people do not want any change to their routine then for what purpose is their itikaaf?! Have they not seen that the Prophet ﷺ left the itikaaf when he feared a home like environment forming around him! Even despite the fact that no environment could ever affect him!

As the Prophet ﷺ never gave up a practice of Ibaadah he had started he made up that Itikaaf in the last Ashara of Shawaal. (Bukhaari)

Twenty day Itikaaf in the year of his death

The Prophet ﷺ mostly performed Itikaaf in the last Ashara but in the year of his passing he performed it for 20 days, i.e. from the 11th of Ramadhaan to the end of the month. Abu Hurayra narrates:

'The Prophet ﷺ performed Itikaaf for 10 days each year but in the year of his passing he performed Itikaaf for 20 days.' (Bukhaari)

In explaining the reasons and wisdoms behind this 20 day Itikaaf the commentators of hadith have explained:

- He ﷺ extended the Itikaaf that year because he knew of his passing away and wanted to increase his good deeds and teach the Ummah to also increase their deeds towards the end of their lives to ensure they meet their Lord in the best state.
- During Ramadhaan the Prophet ﷺ used to recite the Quran once with Jibraeel but in his last Ramadhaan he recited it twice and this required two Itikaafs.
- Imam Ibn Arabi gives the reason that he ﷺ had given up an Itikaaf in a previous Ramadhaan because of the wives and although he made it up in Shawaal he also wanted to make it up in Ramadhaan.
- Some Ulama have stated that these extra days were not to make up the Itikaaf missed in that Ramadhaan for that had taken

Itikaaf

place in Shawaal. This was in fact for making up the Itikaaf of the previous Ramadhaan which was missed due to travel. In the previous year the Prophet ﷺ was travelling and did not perform Itikaaf so in the following year he ﷺ performed Itikaaf for 20 days.' (Umda tul Qaari)

Ibn Hajar states that this is the strongest opinion because it is also mentioned in the hadith narrated by Abu Ibn Kaab:

'The Prophet ﷺ would perform Itikaaf in the last Ashara of Ramadhaan but one year he ﷺ was on a journey and did not perform Itikaaf so in the following year he ﷺ performed Itikaaf for 20 days.' (Fath ul Baari)

The perfect desire to meet

Shaykh Abdul Haque Muhaddith Dehlvi explains that this blessed practice signifies his desire:

'He ﷺ did this because of his desire to meet his Lord and to prepare for it properly. How wonderfully it has been said

'As the hour of union draws closer
the fire of desire burns more fiercer'

(Isha tul Lumaat)

Performed Itikaaf in the Mosque and not in his room

Even though the Prophet's room (house) adjoined the mosque - some Tabi'een even said that it was inside the mosque - the Prophet ﷺ never performed Itikaaf in his room. When Shaykh Ataa bin Abi Rubaah was asked if seclusion and Itikaaf were one and the same or two different things he explained:

'They are different because the Mosque is not conditional for seclusion whilst it is for itikaaf and he quoted this practice of the Prophet ﷺ as proof.'

THE PROPHET'S ﷺ RAMADHAAN

'The Prophet's house was in the Mosque but when he ﷺ performed Itikaaf in the month of Ramadhaan he would come out of it and perform Itikaaf in the Mosque.' (Umdatul Qaari)

Itikaaf must be in the Mosque and not elsewhere

One must clearly remember that Itikaaf can only be performed in the Mosque hall, veranda or courtyard because only they are in reality the Mosque. Those parts that are used to support the Mosque, such as the Ablution area, Imam's room and store rooms are not part of the Mosque and thus Itikaaf cannot be performed there. Any Mu'takif who goes into these parts without reason invalidates his Itikaaf.

In addition those who always stay in a side room are also not performing Itikaaf. Some people due to their self-perceived status and importance perform Itikaaf in a room and not in the Mosque. Such people should remember that the Mosque is the most prestigious and highest place and should fear being deprived of the mercies and bounties of Allah's house. If the Prophet ﷺ himself left his room and sat in the Mosque then who are we to have a problem?!

Erected a tent for Itikaaf

Itikaaf is about forsaking the creation and sitting at Allah's doorstep. Even though the Prophet ﷺ was constantly at this station he performed Itikaaf in a tent to teach the Ummah the way to attain such solitude and focus by which their heart would stay with their Lord the whole year and so that even when they were involved in other matters their heart would be with Allah ﷻ. Umm ul Momineen Syeda Aisha narrates:

'In the last Ashara of Ramadhaan the Prophet ﷺ would perform itikaaf and I would erect a tent for him.' (Bukhaari)

Itikaaf

Another place she said:

After praying (Fajar) the Prophet ﷺ would return to his tent' (Bukhaari)

Abu Saeed Khudri narrates:

The Prophet ﷺ performed Itikaaf in the first and second Ashara and this Itikaaf took place in a Turkish tent which had a mat as a veil. The Prophet ﷺ pushed the mat to one side and put his head outside and spoke to the people.' (Mawatta Imam Malik)

Imam Ibn Majah has a whole chapter entitled 'Chapter of Itikaaf in a tent in the mosque'. Ibn Qayyim describes this blessed practice of the Prophet ﷺ in the following way:

'He ﷺ would order for the tent to be put up in the Mosque and in it he ﷺ would attain solitude with his Lord.' (Sawn ul Nabi)

Dr Muhammad Abdu Yamaami writes:

'He ﷺ would perform Itikaaf, in the mosque, in a tent erected close to his house.' (Haa Kazaa Asaam Rasoolillah)

Shaykh Atia Muhammad Saalim writes under the above hadith narrated by Syeduna Abu Saeed Khudri:

'This hadith clarifies that the Prophet ﷺ performed itikaaf in a Turkish tent. In some narrations it was a palm tree tent.' (Ma'a Rasoolillah fi Ramadhaan)

Shaykh Muhammad bin Abdullah Alawi in the commentary of Ibn Majah describes a Turkish tent as:

'A small leather tent.' (Mafaatih ul Haajah)

THE PROPHET'S ﷺ RAMADHAAN

For God's Sake reflect!

You have read that in order to achieve solitude with his Lord the Prophet ﷺ erected a tent. Even though he ﷺ did not need a tent to achieve this he ﷺ did so to teach us that if we wanted focus with our Lord we should spend these few days in seclusion so that it is just us and our Lord. Those people who turn the Itikaaf into a communal act should reflect carefully on whether they are turning people towards their Lord or in fact away from their Lord! A person only becomes close to Allah ﷻ by following the Prophet ﷺ, one cannot find Allah ﷻ by leaving the Prophet ﷺ so it is important that instead of teaching community in itikaaf we teach seclusion in order to achieve the true purpose of Itikaaf.

He would enter the tent after praying Fajar

The Prophet ﷺ would begin Itikaaf on the evening of the 20th of Ramadhan by spending the night in the Mosque and would only enter his tent after praying Fajar. Syeda Aisha narrates:

'I would put up a tent for him and he ﷺ would pray Fajar and then enter it.' (*Al Bukhaari*)

In another narration Umm ul Momineen Syeda Aisha narrates:

'The Prophet ﷺ would perform Itikaaf in the last Ashara of Ramadhan and would enter his place of Itikaaf after praying Fajar' (*Al Bukhaari*). The words in Sahih Muslim are:

'When the Prophet ﷺ would intend to perform Itikaaf he would pray Fajar and then enter his place of Itikaaf.' (*Muslim*)

Imam Nawawi, the commentator of Sahih Muslim, explains this hadith:

'He ﷺ would enter his place of Itikaaf after praying Fajar and cut himself from all people and take up seclusion. This

Itikaaf

Itikaaf does not mean that he ﷺ began his Itikaaf after Fajar, he ﷺ would begin his Itikaaf after Maghrib but would wait in the Mosque until Fajar and then begin his seclusion.' (*Shara Muslim*)

To Aid Seclusion and Solitude

You have previously read that the Prophet ﷺ would erect a tent for Itikaaf. In narrations we also find the phrase 'To separate from the people and enter the Mutakaf (place of itikaaf)'. The Muhaditheen have explained the word 'Mutakaf' as:

'The place where Itikaaf is performed away from the eyes of the people.' (*Haashiya Mishkaat*)

The Ulama have mentioned the following practice of the Prophet ﷺ in line with the above narrations:

'The Prophet ﷺ would enter his place of Itikaaf after Fajar prayer on the first day of the last Ashara.' (*Ma'a Rasool fi Ramadhan*)

It is possible that the wisdom behind this practice was that during the night there would only be a few people in the Mosque so the Mutakaf could remain outside the tent. However during the day there would have been a lot more people coming and going into the mosque and consequently he ﷺ moved to and stayed in the tent.

Talking only when required

During the Itikaaf the Prophet ﷺ would talk and meet with people as required. Syeduna Abu Saeed Khudri narrates:

'We were in Itikaaf with the Prophet ﷺ in the middle Ashara of Ramadhan, he ﷺ put his blessed head outside the tent and informed me that Lailatul Qadr was in the last Ashara and whoever wished to perform Itikaaf should do so.' (*Muslim*)

THE PROPHET'S ﷺ RAMADHAAN

Meeting only when required needed

Along with talking it is proven that he would meet others as and when required. It is narrated about his wife Umm ul Momineen Syeda Safiya:

'She came to visit him in the mosque when he ﷺ was in Itikaaf in the last Ashara of Ramadhaan. She spoke with him for a time and then stood and the Prophet ﷺ also rose and accompanied her until she reached the door of the mosque close to Umm Salama's house.' (Bukhaari)

The reason for Syeda Safiya's visit

The Muhadditheen have mentioned the reasons behind Syeda Safiya's visit:

'She was the daughter of a Jewish chief who had been arrested and once released married the Prophet ﷺ. She found the separation from the Prophet ﷺ difficult and became lonely. For this reason she went to visit and meet him.' (Haakazaa Asaam ur Rasool)

In the narration of Hishaam bin Yusuf it is stated that on this occasion other wives of the Prophet ﷺ also came to meet him (Umda tul Qaari). In explaining the reason behind the Prophet ﷺ escorting Umm ul Momineen Syeda Safiya to her home the Muhadditheen have stated:

'There was no other alternative except for the Prophet ﷺ to escort her home because it was dark (night) and not safe for her.' (Al Itikaaf)

Haafiz Ibn Hajar states that another reason could be:

'The houses of the other wives were closer than hers thus the Prophet ﷺ felt it inappropriate for her to go alone.' (Fath ul Baari)

Itikaaf

mentioned from Syeda Aisha:

'Itikaaf' he would put his head outside the Mosque and I would wash it.' (Bukhaari)

Consequently the Itikaaf is not so strict that one is not allowed to do anything at all but at the same time it does not give such freedoms that negate the very purpose of Itikaaf. Thus people need to bear in mind two things:

Meetings and conversations must be necessary and not just everyday meetings or conversations. The above narrations prove that the Mu'takif can meet and converse as per need but to use that to prove that one can hold conferences and large meetings is an assault and excess on Islaam.

The Prophet's escorting of Syeda Safiya to her home proves that the Mu'takif can perform all those acts that are necessary and unavoidable but cannot be performed in the Mosque or by anyone other than the Mutakif. It is for this reason that the jurists have clearly stated:

'The Mu'takif can go outside the Mosque for every necessary act that cannot be performed in the Mosque. The itikaaf will not be negated.' (Al Itikaaf)

His bed and bedding

A bed or bedding would also be laid out in the tent for the Prophet ﷺ. Abdullah bin Umar narrates:

'When the Prophet ﷺ performed Itikaaf a bed or bedding was laid out for him behind the Tawba Pillar.' (Ibn Majah)

THE PROPHET'S ﷺ RAMADHAAN

His place of Itikaaf

The above narration also reveals his place of Itikaaf:

'When the Prophet ﷺ performed Itikaaf a bed or bedding would be laid out for him behind the Tawba Pillar.' (*Ibn Majah*)

This pillar is in the Riyaad ul Jannah. The companion Abu'l Lubaaba committed a mistake and tied himself to this pillar and took an oath that no one could untie him except the Prophet ﷺ after Allah ﷻ had forgiven him. Allah ﷻ accepted his Tawba and the Prophet ﷺ untied him with his own blessed hands. Consequently this pillar is known as Tawba and sometimes as the Abu'l Lubaaba Pillar.

The above narration reveals that his place of Itikaaf was behind the Tawba pillar and the Ottomans marked this specific spot by building the Sareer Pillar upon it. Shaykh Atiya Muhammad Saalim writes:

'At that place now is a pillar known as the Sareer Pillar and it is to the east of Riyaad ul Jannah in the first window of the Prophet's room.' (*Mala Rasool fi Ramadhaan*)

The Sahaaba would take people to visit this place

The Companions did not just remember that place but pointed it out to their students and took people to visit it. Imam Naafi, the student of Abdullah bin Umar, writes:

'Abdullah bin Umar showed me the blessed place in the Mosque where the Prophet ﷺ performed Itikaaf.' (*Muslim*)

He would eat his food there

During Itikaaf the Prophet ﷺ would eat his food in his place of Itikaaf in the mosque. Umm ul Momineen Aisha narrates that the

Itikaaf

The Prophet ﷺ would return to his house for natural reasons. Under the watch of Aisha Muhammad Saalim writes:

'His food and water would be brought to him in his place of Itikaaf.' (*Mala Rasool fi Ramadhaan*)

Abdullah bin Umar writes:

'The Prophet ﷺ would only return to his house for natural reasons and to renew his wudhu but his food and drink would be brought to him in his place of Itikaaf in the Mosque.' (*Mala Rasool fi Ramadhaan*)

CHAPTER 10

THE NIGHT OF QADR

He would describe the Virtues of the Night of Qadr

In describing the virtue of the Night of Qadr Allah ﷻ declared in the Quran:

'The night of Qadr; is better than a thousand months.' (Qur'an 97:3)

In other words the reward of Ibaadah that one night is greater than that of One Thousand months. The Prophet ﷺ himself would also describe it's virtues and elevated status:

1. Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever stood in the night of Qadr out of faith and for reward his previous sin will be forgiven for him.' (Bukhaari)

2. Ubaada bin Saamit narrates that the Prophet ﷺ said:

'Whoever stood in it's search and found it, for him his previous and future sins will be forgiven.' (Musnad Ahmad)

3. Abu Hurayra narrates that the Prophet ﷺ described Ramadhaan and it's virtues and stated that there was a night in it better than

The Night of Qadr

thousand months and whoever was deprived of it was surely deprived.' (An Nasai)

The sermon narrated by Salmaan Faarisi also has that in Ramadhaan is a night better and greater than 1,000 months. (Sahih Ibn Khuzayma)

Anas narrates that the Prophet ﷺ said:

'Ramadhaan is arriving, in it is a night better than 1,000 months. Whoever is deprived of it is deprived of all good and no one is deprived of it except the deprived.' (Athaaf Ahl ul Islaam)

Abdullah bin Abbaas narrates that the Prophet ﷺ said:

'Verily on the night of Qadr Allah ﷻ looks with mercy towards the Ummah of Muhammad and forgives it except four; the drunk; the disobedient to parents; the magician and the one who severs relations.'

Anas narrates that the Prophet ﷺ said:

'On the night of Qadr Jibraeel descends unto the Earth with a group of Angels and supplicates for each and everyone performing the Dhikr of Allah ﷻ either standing or sitting.' (Shob ul Imaan of Bayhaqi)

He would describe the signs of the Night of Qadr

Alongwith it's virtues he would also describe the signs of the Night of Qadr. Once Abu bin Kaab claimed that Lail atul Qadr was the 23rd night of Ramadhaan and Syeduna Zar bin Jaish asked him to prove it. He replied:

'Based on the sign the Prophet ﷺ told us; on that day the Sun rises without rays, as if it was a plate.' (Muslim)

THE PROPHET'S ﷺ RAMADHAAN

The words in Musnad Ahmad are:

'It's sign is that the Sun rises from that night without rays.'

Syeduna Abu Hurayra narrates:

'We were discussing the Night of Qadr before the Prophet ﷺ who said 'Who of you remembers that the moon of that night rose like a plate.' (Muslim)

Ubaada bin Saamit narrates that the Prophet ﷺ said:

'The Night of Qadr is very clear, it's moon shines and it is neither warm nor cold.' (Al Fathur Rabbaani)

Jaabir bin Abdullah narrates that the Prophet ﷺ said:

'I was told about Lailatul Qadr and then made to forget. It is in the last Ashara, it is a very clear night, which is neither warm nor cold, it's stars are very clear despite the presence of the moon, and the devil does not come out until the morning.' (Sahih Ibn Khuzayma)

Abdullah bin Abbaas narrates that the Prophet ﷺ said about Lailatul Qadr:

'The night is very clear, neither hot nor cold and it's Sun rises with a slight redness.' (Musnad Tiyaalsi)

Abu Aqrab narrates:

'We visited Abdullah bin Masood who was upon his roof and heard him proclaim 'Allah ﷻ and His Prophet ﷺ spoke the truth.' When he descended I asked 'O Abu Abdur Rehmaan, You proclaimed 'Allah ﷻ and His Prophet ﷺ spoke the truth' What was the reason for this?' Abdullah bin Masood explained 'The Prophet ﷺ said that Lailatul Qadr was the

The Night of Qadr

...of the last seven and the sun rises that day with brightness and has no rays. I saw it today and found it as the Prophet ﷺ had said and so proclaimed Takbeer.' (Musanaf Ibn Shuyba)

...bin Asqa narrates that the Prophet ﷺ said about Lailatul Qadr:

'It is an enlightened night, neither hot nor cold, it has no clouds, no rain and no wind and no stars break (fall) and about it's day he said 'The Sun rises without rays.' (Al Mujam Al Kabir of Tibraani)

He described the method for finding Lailatul Qadr

The Prophet ﷺ was so compassionate and kind to his Ummah that he taught them the method of finding this night. Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever prayed Isha with congregation all through Ramadhan verily found Lailatul Qadr.' (Sahih Ibn Khuzayma)

...bin Maalik narrates that the Prophet ﷺ said:

'Whoever prayed Maghrib, Isha and Fajar in congregation has verily attained a greater part of Lailatul Qadr.' (Al Kaamil)

Imam Abu'l Shaykh Asbahaani narrates from Syeduna Abu Hurayra that the Prophet ﷺ said:

'Whoever prayed Isha in congregation in Ramadhan has verily found Lailatul Qadr.' (Gaaya tul Ihsaan)

Imam Ibn Abi Duniya quotes from Imam Abu Jafar Muhammad bin Ali that the Prophet ﷺ said:

THE PROPHET'S ﷺ RAMADHAAN

'Whoever found Ramadhaan, fasted in the day and prayed in the night; safeguarded his gaze, chastity, tongue and hands, prayed in congregation and attended Jumuah swiftly has verily attained complete reward; found Lail atul Qadr and been successful in attaining the Lord's reward.' (Gaaya tul Ihsaan)

He ﷺ would encourage the search for Lail atul Qadr

He ﷺ would order his companions to desire and search for Lail atul Qadr. Aisha narrates that the Prophet ﷺ said:

'Search for Lail atul Qadr in the last Ashara of Ramadhaan.' (Bukhaari)

Abdullah bin Abbaas narrates that the Prophet ﷺ said:

'Search for it in the last Ashara of Ramadhaan.'

Abdullah bin Umar narrates that the Prophet ﷺ said:

'Whoever wants to find Lail atul Qadr should search for it in the last 7 nights of Ramadhaan.' (Bukhaari)

The practice of Lail atul Qadr

The Prophet ﷺ would stand all night on Lail atul Qadr and perform a great amount of worship and dua. The Prophet ﷺ said:

'Whoever stands on Lail atul Qadr with faith and for Allah's pleasure will have past sins forgiven.' (Bukhaari & Muslim)

Furthermore in it's search he would stand in all of the last 10 nights. You have read previously that he would tie his back tightly and endeavour day and night in Ibaadah to such an extent that he would keep the fast of wisal to ensure that even the time needed to eat and drink could also be used for Ibaadah.

The Night of Qadr

Taught others to make Dua

The Prophet ﷺ would awaken his family in the last Ashara of Ramadhaan. (Fath ul Baari)

The Prophet ﷺ was asked:

'What do you recommend for me if I find Lail atul Qadr, what should I say in it?' He replied 'Aisha ask your Lord with these words:

Allaahumma Innaka Affuwan Tuhibbul Afw Fa FuAnni

'O Allah, You are the One who forgives and loves to forgive so forgive me.' (Tirmidhi)

اللَّهُمَّ إِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَأَعْفُ عَنِّي

Explanation of this Dua

Here is a brief explanation of this dua taught by the Prophet ﷺ:

Affuwan: One who forgives. This is one of the names of Allah ﷻ and describes that master who overlooks the sins of his servants and extinguishes the effects of their sins.

Tuhibbul Afw : Loves to forgive. He prefers to forgive His servants and also prefers His servants to forgive one another. Whoever wants Allah ﷻ to forgive him should first learn to forgive others i.e. after forgiving others he should plead

'O Allah, despite being a human I have forgiven others. You are the Creator and Ruler so forgive me'

There is a statement of the Prophet ﷺ:

THE PROPHET'S ﷺ RAMADHAAN

'Whoever does not show mercy will not be shown mercy.'

This means that if a human, despite being dependant and weak, does not forgive others then how can he himself expect Allah's forgiveness? But even still Allah ﷻ prefers to forgive than punish. The Prophet ﷺ used to supplicate as follows:

'I seek the protection of Your pleasure from Your displeasure and the protection of Your forgiveness from Your punishment.'
(*Al Muslim*)

أَعُوذُ بِكَ بِرَحْمَتِكَ مِنْ سَخَطِكَ وَ عَفْوِكَ مِنْ عِقَابِكَ

The Comprehensiveness of this Dua

This dua taught by the Prophet ﷺ is so comprehensive that nothing of this world and the next is outside its scope because in reality whoever attains Allah's forgiveness has without a doubt perfected both his worlds. Consequently the Prophet ﷺ always sought Allah's forgiveness:

'O Allah, I seek you for forgiveness.' (*Al Muslim*)

Abdullah bin Awfaa narrates that the Prophet ﷺ would teach:

'Do not desire to meet your enemy, rather ask Allah ﷻ for forgiveness.' (*Al Bukhaari*)

He taught another companion the following dua

'O Allah, forgive me in my body, O Allah, forgive me in my skin, O Allah, forgive me in my sight.' (*Muslim*)

اللَّهُمَّ عَافِنِي مِنْ بَدَنِي اللَّهُمَّ عَافِنِي مِنْ جَسَدِي اللَّهُمَّ عَافِنِي مِنْ بَصَرِي

Abu Hurayra narrates that Syeduna Abu Bakr Siddiq sat upon the Prophet's pulpit and remembered (mentioned) the Prophet ﷺ and

The Night of Qadr

and He did so thrice and then stated:

'Verily the human has not been given anything greater in this world than forgiveness and prosperity so ask Allah ﷻ for these two things.' (*Musnad Hameedi*)

It is narrated that Abu Bakr Siddiq used to say:

'Verily being forgiven and being grateful for it is better to me than finding myself in a calamity and showing patience.'
(*Fath ul Baari*)

Syeduna Yahya bin Muaadh said:

'That person cannot be an Aarif (one of the Ma'rifa) whose final and ultimate hope from Allah ﷻ is not forgiveness.'
(*Lataaif ul Mu'aarif*)

Syeduna Matraf used to supplicate:

'O Allah, be pleased with us and if you are not pleased with us forgive us.' (*Athaaf Ahl ul Islaam*)

Silla bin Yashm would spend all night in worship and at dawn would supplicate:

'O Allah I seek your protection from the Fire for how can one like me ask You for Jannah.' (*Lataaif ul Mu'aarif*)

In describing this very attribute of His servants Allah ﷻ states:

'They sleep little at night (in worship) and at the time of Sehri they seek their Lord's forgiveness.'

Shaykh Ibn Rajab writes that some of the pious would make the following dua:

THE PROPHET'S ﷺ RAMADHAAN

'O Allah, verily my crimes are so great that they cannot be counted but compared to Your mercy and forgiveness they are very insignificant so forgive me.'

And one elder would use the following words:

'My crimes are great but Your Mercy is the Greatest. O Most Kind, compare my crimes to Your Mercy.' (*Lataaif ul Muaarif*)

Qaadhi Atia Muhammad Saalim writes about this dua of the Prophet ﷺ:

'This dua is brief but miraculously comprehensive, it includes all goodness because whoever achieves forgiveness from punishment and accountability of his body and *nafs* has surely achieved the goodness of both worlds.' (*Ma'a Rassolillah fi Ramadhaan*)

He would prioritise dua over all other matters

Because Dua is a bestowment of the Prophet ﷺ on Lailatul Qadr it should be given priority over all other matters. Thus on this night one should turn in hope to the Divine Court with an attentive heart, ultimate sincerity and hope and be plentiful in dua. Some Ahl ul Ma'rifa have actually said that on this night dua is better than Nafl prayer. Sufyaan Thowri states:

'For me Dua in that night is better than prayer.' (*Lataaif ul Muaarif*)

However most Ulama state that the Prophet ﷺ on this night commanded Qiyaam alongwith Dua so the best act will be that which has the most Dua, for example plenty of Dua is better than that prayer which has no dua in it. Shaykh Ibn Rajab describes the practice of the Prophet ﷺ:

The Night of Qadr
He would combine prayer, recitation, dua and reflection and this was the best and complete act in both the last Ashara and other times.' (*Lataaif ul Muaarif*)

The wisdom of teaching forgiveness

The Prophet ﷺ taught people to seek forgiveness on this sacred and blessed occasion. In explaining the wisdom in this Prophetic teaching the Ulama have stated that all through Ramadhaan, and in particular the last Ashara and Lailatul Qadr, the servants have strived and endeavoured greatly in worship and there was danger that they would begin to rely on their actions (and believe these were enough) and turn their hope away from Allah's mercy and grace. However in reality one can undertake deeds worthy of His court and thank Him for even one of His blessings?! Therefore when the human cannot even count all the blessings of Allah ﷻ how can he show gratitude for them all! The reason here is that those who have lots of sins should seek Allah's forgiveness rather than His pleasure. Shaykh Ibn Rajab writes:

'Verily the Prophet ﷺ ordered people to seek forgiveness after endeavouring hard in Ibaadah during Lailatul Qadr and the last Ashara. This was because the people of Ma'rifa, despite endeavouring hard in actions, would never look at themselves or their deeds and words but would turn towards their Lord as sinners.' (*Lataaif ul Muaarif*)

Shaykh Ibn Hajar Makki writes:

'By ordering the seeking of forgiveness in Lailatul Qadr after endeavouring in deeds in the last nights he ﷺ has turned our attention to a very great and perfect station; that despite having endeavoured completely in deeds one should not look at them (in pride) or rely upon them because what are they in reality? In addition gratitude, which is a necessity, cannot be performed in the way it should because for that deeds need to be greater and more perfect. Whoever reflects

THE PROPHET'S ﷺ RAMADHAAN

on this will come to realise that he has no condition or deed or statement and should seek Allah's forgiveness as a sinner.' (Athaaf Ahl e Islaam)

The practice of praying in the mosque

In search of Lailatul Qadr one can pray at home but it is better and mustahab to do so in the masjid because this was the practice of the Prophet ﷺ. Abu Dawud and Tirmidhi narrate from Abu Zar Ghaffari:

'We fasted in Ramadhaan with the Prophet ﷺ and he did not perform Qiyaam (stand) with us until only 7 nights were left. On the 23rd night he ﷺ stood with us for a third of the night. He ﷺ did not stand on the 24th night. On the 25th he ﷺ did so for half the night. We asked 'Yaa Rasoolallah, perform Qiyaam for the rest of the night? He ﷺ explained 'When a person prays with the Imam for some part of the night the remainder of the night is also considered as in Ibaadah.' He ﷺ did not perform Qiyaam on the 26th night but did so on the 27th and gathered his family and others and prayed for so long that we feared we would miss Sehri. He ﷺ then did not perform Qiyaam with us on any other night.' (Abu Dawud)

Nasai adds the words:

'He ﷺ stood for the whole of the 27th night up until we performed Suhoor and prayed Fajar.'

Syeduna Abu Zar narrates:

'The Prophet ﷺ stood with us on the 23rd night for one third of the night and then commented 'I feel that what you are searching for is still to follow.' He ﷺ then stood with us on the 25th night for half the night and commented 'Your desired is on its way.' He ﷺ then stood with us on the 27th

The Night of Qadr

night up until the morning and remained silent.' (Musnad Ahmad)

Dr Farooq Hammaada writes about this hadith:

'With this hadith we can infer that one should keep this night alive in the Mosque with a group of people, whether young or old.' (Lailatul Qadr)

The Practice of Ghusl

As mentioned earlier, in the last Ashara, and in particular on Lailatul Qadr, the Prophet ﷺ would make Ghusl after Maghrib. Anas bin Malik and Zar bin Jaish state:

'Lailatul Qadr is the 27th night so when it is that night each one of you should perform Ghusl, break the fast with milk and delay the food of Iftaar until Sehri.' (Musannaf Abdur Razaq)

Breaking the fast with just milk was encouraged to help stay awake at night. It is narrated about the Tabiee Ibraheem Nakhi:

'He would perform Ghusl in every night of the last Ashara of Ramadhaan.' (Musannaf Abdur Razaq)

Imam Muhammad bin Jareer At Tabiri describes the practice of the Aslaaf:

'They preferred to perform Ghusl every night of the last Ashara of Ramadhaan.' (Musannaf Abdur Razaq)

Fragrance and good clothes

We also find that it was the practice of the Sahaaba and Taabieen to apply fragrance and wear good clothes on Lailatul Qadr. The Tabiee Thaabit Banaani reveals about the companion Tameem Daari:

THE PROPHET'S ﷺ RAMADHAAN

'He had a hula that he bought for a thousand Dhirham and would wear it on the night he hoped was Lailatul Qadr.'

It is narrated about Anas bin Maalik:

'When the 24th night arrived (which he thought was Lailatul Qadr) he would wear a hula, trousers and blanket. In the morning he would put it away and not wear similar clothes until the following year.'

It is narrated about Ayub Sakhtiyaani:

'He would believe the 23rd night to be Lailatul Qadr and would perform Ghusl, apply fragrance and wear two new pieces of clothing.' (Musannaf Abdur Razzaaq)

After quoting these practices Shaykh Haafiz Ibn Rajab writes:

'These reveal that just as in Eid and Jum'ah it is also mustahab in the night one hopes is Lailatul Qadr to purify oneself with Ghusl, become fragrant with scent and adorn oneself in good clothes. Also it is similar to the command to wear good clothes for all prayers as Allah ﷻ said 'Take elegance in every Mosque.' (Lataaif ul Mu'arif)

Involving the whole family in Qiyaam

It is Mustahab to awaken the whole family on Lailatul Qadr, including children who are of age. As stated previously the Prophet ﷺ would awaken his whole family in the last Ashara, especially Lailatul Qadr. Syeduna Ali narrates:

'He ﷺ would awaken his whole family in the last Ashara of Ramadhan.' (Musannaf Abdur Razzaaq)

The Night of Qadr

Syeduna Abu Zar narrates:

'When the 27th night arrived he ﷺ called for all his family and gathered together all the people.' (Abu Dawud)

Imam Aswad writes about Syeda Aisha:

'She would awaken us on the 23rd night.' (Musannaf Ibn Abi Shayba)

Abdullah bin Abbaas narrates:

'On the 23rd night he ﷺ would sprinkle water on his family to awaken them.' (Musannaf Ibn Abi Shayba)

Lailatul Qadr will continue until Qiyaamah

There is Ijma (consensus) that Lailatul Qadr will arrive every year until Qiyaamah, the only uncertainty is its precise date each year.

Syeduna Abu Zar states:

'I asked the Prophet ﷺ to tell me about Lailatul Qadr.' The Prophet ﷺ explained 'It comes in Ramadhan.' I asked 'Does it be with the Prophets and lifted when they pass away or will it stay until Qiyaamah?' He replied 'It is until Qiyaamah.' (An Nasai)

Syeduna Abu Hurayra was asked:

'Some people say that Lailatul Qadr has been lifted' He replied 'Whoever said that is a liar.' (Fath ul Baari)

Abdullah bin Shareek states that Hujjaaj mentioned Lailatul Qadr in a way that it seemed he was rejecting it. On hearing this the companion Zar bin Jaish wished to hit him with a stone but the people stopped him (Gaaya tul Ihsaan). Qaadhi Iyaad in Shara Muslim writes:

THE PROPHET'S ﷺ RAMADHAAN

'All the authentic early and later ulama are agreed that Lailatul Qadr will remain until Qiyaamah because there are authentic hadith calling for its search.' (*Al Majmua of Imam Nawawi*)

In trying to reject Lailatul Qadr some have used the following narration of Ubaada bin Saamit:

'The Prophet ﷺ arrived to tell us about Lailatul Qadr but saw two Muslims quarrelling with one another and said 'I had come to tell you about Lailatul Qadr but because so and so were quarrelling it was lifted.' (*Muwatta Maalik*)

It is claimed that this hadith shows that Lailatul Qadr was lifted. This is incorrect because the final words of this hadith discredit this inference for the Prophet ﷺ also said:

'It being hidden is better for you, so search for it in the 9th, 7th and 5th (nights).' (*Bukhaari*)

Consequently the phrase 'it has been lifted' does not relate to Lailatul Qadr itself but to the knowledge of when it is. Haafiz Ibn Hajar Asqalaani, the commentator of Bukhaari, writes:

'It means that the knowledge of when that night was that year had been lifted.' (*Fath ul Baari*)

He further writes

'It is proven that the knowledge of the night that year had been lifted.' (*Fath ul Baari*)

Lailatul Qadr and the knowledge of the Prophet

Numerous ahadith prove that the Prophet ﷺ had been given knowledge of the nights of Qadr, it was only one year when such knowledge was lifted.

The Night of Qadr

I would tell you if people would not leave the prayer in the other nights

Abdullah bin Unais narrates that he asked the Prophet ﷺ:

'Tell me the night in which I should search for Lailatul Qadr.' He ﷺ replied 'If the people would not give up prayer in the other nights I would tell you of it.'

Imam Haithami state that its sanad is Hasan (*Mujma Az Zawahid*). Imam Tibraani has also narrated this in *Al Mujam Al Kabeer* with a hasan chain (*Gaaya tul Ihsaan*). This hadith clearly reveals that the Prophet ﷺ was aware of the specific Night of Qadr but did not reveal it due to the fear of people forsaking worshipping in the other nights.

2. If I was allowed I would inform you

Syeduna Martad narrates:

'I was at Mina by the middle pillar and asked Abu Zar about Lailatul Qadr. He revealed 'No one asked the Prophet ﷺ about Lailatul Qadr more than I. I asked him 'Tell me about Lailatul Qadr, is it in Ramadhaan or outside?' He ﷺ replied 'It is in Ramadhaan.' I asked 'I have heard it is with the Prophets and lifted when they pass away, or does it remain until Qiyaamah?' He ﷺ replied 'It is until Qiyaamah.' I asked 'In which part of Ramadhaan does it be?' He ﷺ replied 'Search for it in the first and last Ashara.' We then spoke for a time and I then asked 'In which of the two Ashara's is it?' He ﷺ ordered 'Search for it in the last Ashara and do not ask any more.' Some time passed and I then asked 'Tell me' He ﷺ was so annoyed in a way that he had not been before and said 'Verily if Allah ﷻ had wanted I would have told you about it. Search for it in the last seven nights.' (*Sahih Ibn Khuzayma*)

THE PROPHET'S ﷺ RAMADHAAN

After narrating the above hadith Imam Haakim said it was Sahih and upon the conditions of Sahih Muslim. Imam Dhahabi also agreed with this view of Imam Haakim (*Al Mustadrik*). The narration by Imam Ozaa'ee has the additional words:

'If Allah ﷻ had given me permission I would surely have told you about it. Search for it in the 7 of the last Ashara and ask me no further questions.' The Prophet ﷺ then spoke to a companion for a time and then I asked 'Yaa Rasoolallah, inform me which of the 7 nights is it?' The Prophet ﷺ was very upset and said 'It is in the last 7.' (*Mawaarid uz Zamaan*)

The words of Muhaddith Bazaar are:

'Did I not forbid you from asking about it. If my Lord had permitted I would have told you.' (*Kashf ul Asraar*)

Here the Prophet ﷺ clearly reveals that he knew which date it was but was not permitted to reveal it.

3. The Companion's persistent questions

The very fact that Syeduna Abu Zar kept asking the Prophet ﷺ so many times reveals that he too believed the Prophet ﷺ knew the date of Lail atul Qadr. Had he not believed so he would not have asked so many times.

4. Informing the Companion

Abdullah bin Unais narrates:

'I pleaded with the Prophet ﷺ 'I live in a far away village and, Praise be to Allah ﷻ, offer prayer there. Tell me which night I should come to your mosque?' The Prophet ﷺ replied 'Come on the 23rd night.'

Consequently this companion would come to the mosque every

The Night of Qadr

'...night and stay there the whole night. People asked his son 'Tell us what your father did on that night' He explained:

'He would enter the mosque after Asr and not leave it without need until after praying Fajar. After praying Fajar he would find his conveyance at the door of the mosque, mount it and return to his village.' (*Abu Dawud*)

Shaykh Abdur Rehmaan Al Maidaani explains the lessons from this hadith:

'This hadith implicitly tells us that the Prophet ﷺ informed him of the greatest night of the last Ashara and that was Lail atul Qadr.' (*As Siyaam and Ramadhan*)

Haafiz Ibn Abd ul Baraas writes:

'This hadith of Abdullah bin Unais Al Juhaani is Mashoor.' (*At Tamheed*)

The same companion also narrates:

'When I was young I was in a gathering of the Banu Salama. They were asking each other 'Who will ask the Prophet ﷺ about Lail atul Qadr?' I said that I would do it. That was the 21st of Ramadhan and that night I prayed Maghrib with the Prophet ﷺ and then stood by the door of his room. The Prophet ﷺ came and ordered me inside. He ate the evening meal and when he finished he asked for his shoes and I presented them to him. I began to walk with him and he asked 'Did you have a need?' I replied 'Yes, the people of Banu Salama sent me to ask you about Lail atul Qadr.' The Prophet ﷺ asked 'What night is it tonight?' I replied 'It is the 22nd night of Ramadhan.' He ﷺ said 'This is the night' he then returned and said 'the coming night.' He ﷺ implied the 23rd night.' (*Abu Dawud*)

The Night of Juhni

Because this companion was from the Juhni tribe that night became known amongst the people of Madeenah as the night of Juhni. Imam Ibn Abd ul Baras writes about the 23rd night of Ramadhaan:

'This is the night known amongst the people of Madeenah as the night of Al Juhni.' (*Athaaf Ahl e Islaam*)

It is in Musnad Ibn Raahawiya that a companion from the Banu Bayaada tribe asked the Prophet ﷺ:

'Yaa Rasoolallah, I live in a far away village, tell me about the Night of Qadr so that I can be present in your company.' The Prophet ﷺ said 'Come on the 23rd night.' (*Musnad Isaac bin Raahawiya*)

If the Prophet ﷺ did not know which night it was he would not have specified the 23rd to the companion.

5. The practice of the people of Madeenah on Lail atul Qadr

We find in narrations that the people of Madeenah would mark the 23rd night as Lail atul Qadr, in the sense that they would organise special Ibaadah and dua in it. Shaykh Ibn Rajab quotes Imam Shafiee:

'The most widely held opinion is that Lail atul Qadr is the 23rd night and this is the statement of the people of Madeenah. Sufyaan Thowri has narrated this is from the people of Makkah and Madeenah.' (*Lataaif ul Muaarif*)

Whilst describing the practices of the elders on the night of Qadr Shaykh Ibn Rajab writes about Imam Ayub Sakhtiyaani, the teacher of Imam Abu Haneefa, and Imam Maalik:

The Night of Qadr

Ayub Sakhtiyaani would perform Ghul on the 23rd and 24th night and wear new clothes, apply perfume, and explain '23rd is the night of the people of Madeenah and 24th is the night of the people of Basra.' (*Lataaif ul Muaarif*)

He further writes:

Imam Hameed, Ayub and Thaabit would out of caution stay awake on both the 23rd and 24th. (*Lataaif ul Muaarif*)

Sahih Ibn Hajar writes:

'The view of the people of Madeenah, and as per Sufyaan Thowri the statement also of the people of Makkah, was that the 23rd was the night of Qadr. This is also the statement of Imam Makhool. In addition Syeda Aisha and Ibn Abbaas would awaken their families on that night.' (*Athaaf Ahl ul Islaam*)

6. Informing another companion

Alongwith the above mentioned companion the Prophet ﷺ also informed another companion of Lail atul Qadr. It is from Abdullah Ibn Abbaas:

'A person came to the Prophet ﷺ and pleaded 'O Prophet of Allah ﷺ, I am an old man and it is difficult for me to fast, tell me of a night in which Allah ﷻ may bless me with Lail atul Qadr.' He replied 'Worship in the seventh.' (*Musnad Ahmad*)

Haafiz Ibn Hajar Makki denoted this narration as Sahih and explained that the word seventh has two interpretations, it could either mean the 23rd or 27th so it is possible that he meant the 23rd night (*Athaaf Ahl ul Islaam*). Imam Haithami writes about this narration:

'All the narrators of this are the narrators of Sahih.'

THE PROPHET'S ﷺ RAMADHAAN

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THE PROPHET'S ﷺ RAMADHAAN

Shaykh Ibn Rajab writes:

'It's chain of narration is on the conditions of Bukhaari.'

The Statement of Sufyaan bin Ainiya

This statement of Sufyaan bin Ainiya is narrated in Bukhaari:

'Whatever is mentioned in the Quran with the phrase 'Maa Adraaka' the Prophet ﷺ had knowledge of it and whatever is mentioned with 'Yudreeka', he ﷺ did not know it.' (Bukhaari)

Shaykh Abu Haatim Raazi narrates this statement with the following words:

'The Prophet ﷺ had been informed of everything mentioned in the Quran with 'Wa Maa Adraaka' and he had not been informed of everything with 'Maa yudreeka'. (Umda tul Qaari)

Ibn Hajar writes below this statement:

'The purpose of Imam Ibn Ainiya was that the Prophet ﷺ was aware of the specification of Lail atul Qadr.' (Fath ul Baari)

The second part of this statement is refuted

The Ulama have accepted the first part of the statement but have not completely accepted the second part; that the Prophet ﷺ did not know of the matters mentioned with 'Maa yudreeka'. For example the Muhaditheen state that it is mentioned in the Quran:

'And how do you know whether he is pure'. (Al Abasa 80, v3)

This verse was revealed about the blind companion Abdullah bin Umm Maktoom and the Prophet ﷺ was well aware of his state.

The Night of Qadr

Ibn Hajar states:

This specification in the verse 'And how do you know whether he is pure' raises an objection for this verse was about the companion Ibn Umm Maktoom and undoubtedly the Prophet ﷺ knew of his condition and was aware that he was from the pure and from those who benefit from advice.' (Fath ul Baari)

Ibn Hajar is explaining that this verse was revealed with 'maa yudreeka' but the Prophet ﷺ knew about the matter and thus to state that the Prophet ﷺ did not know of the matters with 'Maa yudreeka' is non sensical.

Confirmation of the Muhaditheen

The hadith mentioned previously showed that the knowledge of Lail atul Qadr had been lifted in one year. The Muhaditheen have asked whether or not the Prophet ﷺ knew of it in other years. Imam Aini and Ibn Hajar Asqalaani both asked this in the following way:

'When it is proven that the knowledge of it's specification was lifted that year, did the Prophet ﷺ have knowledge of its specification in the following years?'

Both then answer on the authority of Sufyaan bin Ainiya:

'Verily he ﷺ had knowledge of its date after that.' (Umda tul Qaari, Fath ul Baari)

The great muhaddith of the recent age, Shaykh Abdullah Siddique Al Ghaamadhi, writes about this matter:

'The Sahih is that he had knowledge of it.' (Gaaya tul Ihsaan)

THE PROPHET'S ﷺ RAMADHAAN

These 7 testimonies prove that the Prophet ﷺ had knowledge of Lailatul Qadr, consequently it is not appropriate to reject this claim.

Answer to any Doubts

A doubt often arises that needs clarification:

Shaykh Muhammad bin Nasr narrates from Wahib Al Magaadhri who asked Zaynab bin Umm Salama:

'Did the Prophet ﷺ know about Lailatul Qadr?' She replied 'No, had he known of it he would not have made people stand in the other nights.' (*Fath ul Baari*)

Haafiz Ibn Hajar Asqalaani answers this by explaining that her statement was merely *ijtihad* (reasoning) and not conclusive because:

'It is also possible (to reason) that he did so to ensure people worshipped in all of the last Ashara.' (*Fath ul Baari*)

Confirmation from the statement of the Prophet

The following statement of the Prophet ﷺ supports the view of Haafiz Ibn Hajar; Abdullah bin Anees asked the Prophet ﷺ:

'Yaa Rasoolallah, tell me of Lailatul Qadr.' The Prophet ﷺ replied 'If the people would not leave Ibaadah in other nights I would tell you of it.' (*Mujma Az Zawaahid*)

In other words the purpose of keeping it hidden was to ensure that people performed as much Ibaadah as possible.

CHAPTER 11

THE END OF RAMADHAAN AND THE LAST NIGHT

He would describe the virtues of the last night of Ramadhan

as he ﷺ would describe the virtues of the first night of Ramadhan he ﷺ would also highlight the greatness and honour of the last night of Ramadhan. Abdullah bin Abbaas narrates that the Prophet ﷺ said:

'If Ishaar in each night of Ramadhan 100,000's of people are freed from Hell, but on Friday that many people are freed every moment and when the last night of Ramadhan arrives Allah ﷻ frees a number equal to all those freed during the whole month.' (*Lataaif ul Muasrif*)

Abu Hurayra narrates that the Prophet ﷺ said:

'My Ummah has been given 5 things in relation to Ramadhan which were not given to any other nation:

- 1) The odour from the mouth of the fasting person is more beloved to Allah ﷻ than Musk.
- 2) Until Ishaar the Angels seek forgiveness for the fasting person.
- 3) Paradise is decorated everyday with the promise that it's

THE PROPHET'S ﷺ RAMADHAAN

inhabitants will be arriving soon.

- 4) The devils are chained (and restrained) in Ramadhaan.

- 5) The Ummah is forgiven in the last night. He was asked:

'Is that Lail atul Qadr?' He ﷺ replied 'No, the worker is only paid on completing his work' (*Musnad Ahmad*)

The Prophet ﷺ also described the first Ashara of Ramadhaan as being of mercy, the middle being of forgiveness and the last being of freedom from Hell.

Departure of Ramadhaan and the practice of the Companions & Tabieen

It is narrated that our pious predecessors would spend six months supplicating to attain Ramadhaan and then six months supplicating for its acceptance. It is narrated that on the last night of Ramadhaan Syeduna Ali would have proclaimed:

'We congratulate those whose Ibaadah has been accepted and we commiserate with those who have been left deprived.'

The following words are also narrated from Abdullah bin Masood:

'Congratulations to those whose worship has been accepted and may Allah ﷻ alleviate the misery of those who have been rejected.' (*Lataaif ul Muaarif*)

Syeduna Kaab states:

'The one who fasted in Ramadhaan with the conviction of continuing not to disobey Allah ﷻ after Ramadhaan will enter Paradise without any account but the one who fasted in Ramadhaan with the intention of disobeying Allah ﷻ after Ramadhaan will have his fasts rejected.' (*Lataaif ul Muaarif*)

The End of Ramadhaan & the Last Night

At the end of Ramadhaan the pious Caliph Umar bin Abdul Aziz would send a message to all the cities encouraging the people to seek forgiveness (istigfaar) and offer Sadaqah tul Fitr. This was done whilst istigfaar makes up for any deficiencies in the fasts. He would also advise the people to seek forgiveness like their father did with the following words:

'O Our Lord, we have crimed against ourselves and if You do not forgive us and have mercy on us we will be losers.' (*Al A'raaf* 23)

and like Prophet Nuh:

'And if You do not forgive me and have mercy upon me I will be of the losers.' (*Hud* 11, v47)

and like Prophet Ibraheem:

'By the one I hope will forgive me on the day of Qiyaamah.' (*As Shura*)

and Prophet Musa:

'O My Lord, verily I have crimed against myself so forgive me.' (*Al Qasas* 16)

and Prophet Yunus:

'There is no God but You, You are Pure, Verily I am from the transgressors' (*Al Anbiyaa* 87).

There is no doubt that istigfaar fills the holes in the fasts. Abu Hurayra narrates that backbiting rips the fast and Istigfaar mends it again:

'Whoever wants to come with complete fasts should seek forgiveness.'

THE PROPHET'S ﷺ RAMADHAAN

How were those people?!

Our predecessors were ever fearful and concerned about the acceptance of all their deeds, and not just of Ramadhaan. It was for this reason that they would spend six months supplicating for the acceptance of their Ramadhaan. Allah ﷻ describes this attribute in the following way:

'And those people who give their offerings (and undertake other deeds) with their hearts fearful (of acceptance or not) because they (know) they are to return to their Lord.' (Al Mominoon 23, v60)

It is narrated that Syeduna Ali used to say to the people:

'Endeavour in the acceptance of your deeds more than you endeavour in the deed itself! Have you not heard Allah's statement 'Verily He only accepts from the pious.'

The companion Fudhaala bin Ubaid used to say about himself:

'If I was to become aware that Allah ﷻ had accepted a deed of mine as small as one seed it would be more precious to me than the whole world and everything in it because Allah ﷻ has undoubtedly declared 'Allah ﷻ only accepts from the pious.' (Lataaif ul Muaarif)

The Taa'biee Maalik bin Dinaar stated:

'The fear of a deed not being accepted should be greater than the deed itself.'

Shaykh Abdul Aziz bin Abi Rawaad states that he saw his Aslaaf:

'Endeavour greatly in undertaking a deed and then worry about it being accepted.'

Umar bin Abdul Aziz would state in his Eid Khutbah:

The End of Ramadhaan & the Last Night

People, for Allah's pleasure you have fasted thirty days and prayed Taraaweeh thirty nights and you have come out today asking Allah ﷻ to accept these from you.'

Abul Hasan Ali Nadwi bin Ward saw some people laughing loudly on the day of Eid and commented:

'If your deeds have been accepted than this is not the action of the grateful and if your worship has been rejected then this is not the act of the fearful.'

Imam Hasan Basri states that Allah ﷻ made the month of Ramadhaan a ladder for His creation for them to get ahead in obedience so those who do get ahead are successful and those who do not are in loss and comments:

'How strange it is that the person who wasted his life in play and folly is still laughing. Today the good doers are successful and the rejecters are at a loss.'

Shaykh Ibn Rajab writes that an old man of the Aslaaf was very depressed on Eid. He was asked:

'Today is a day of happiness and joy, why are you like this?' He replied 'You are right but I am a servant who was ordered by his master to perform some tasks and doesn't know if they were acceptable or not.' (Lataaif ul Muaarif)

Ramadhaan was often of 29 days during his apparent life

Most of the nine Ramadhaan's the Prophet ﷺ observed were of 29 days. Very few were 30 days. Abdullah bin Masood said:

'We fasted with the Prophet 29 ﷻ days more times than 30.' (Abu Dawud)

CHAPTER 12

THE NIGHT AND DAY OF EID

The Practice of staying awake on Eid night

Just as he ﷺ would pray through the nights of the last Ashara he ﷺ would also stand in the night of Eid and encouraged his Ummah to do so too. We also learn that the Prophet would spend the Eid night in his place of Itikaaf and would only leave it on the morning of Eid.

'He ﷺ would leave his place of Itikaaf and go to the Eid prayer.' (*Ma'a Rasool fi Ramadhaan*)

Some Maliki scholars, based on this practice, claim that the Mutakif should stay in Itikaaf until the Eid prayer and only return home after praying Eid. Haafiz Ibn Hajar Asqalaani quotes this view

'The Mutakif does not complete his Itikaaf until he leaves for the Eid prayer before returning to his home.' (*Fath ul Baari*)

Imam Ibraheem Nakh'ee Taabie describes the practice of the companions and their followers

'It is Mustahab for the Mutakif to spend the night in the Mosque and leave for the Eid prayer from there.' (*Fiqh us Sawm*)

The Night & Day of Eid

Imam Abu Shayba has included a chapter in his Musannaf on the Necessity for the Mutakif to leave the Masjid for the Eid prayer.

Imam Umaama narrates that the Prophet ﷺ said:

'Whoever stands in the nights of Eid for the pleasure of Allah ﷻ his heart will not die on the day all hearts will die.' (*Ibn Majah*)

Imam Abu'l Qasim Asbahaani in '*kitaab ut targeeb*' narrates from Mu'adh bin Jabal that the Prophet ﷺ said:

'Paradise is compulsory for the one who keeps 5 nights alive; the night of Tarviyya, Arafah, two Eids and Baraa.'

Imam Tibraani in *Mujam al Kabeer* and *Al Aowsat* narrates from Ubada bin Saamit that the Prophet ﷺ said:

'Whoever keeps alive the night of Fitr and the night of Adhaa his heart will not die on the day all hearts will die.'

Imam Asaakir narrates from Syeduna Anas that the Prophet ﷺ said:

'Allah ﷻ descends towards the Earth on the day of the two Eids so leave your houses (for prayer) in order to attain the mercy.'

Umar bin Abdul Aziz wrote to his governor in Basra:

'There are four nights in the year in which Allah ﷻ is plentiful in his mercy; the first night of Rajab, the middle night of Shabaan and the nights of Eid ul Fitr and Adhaa.'

Imam Shafee states:

'It has reached us from the Aslaaf that the dua is accepted in five nights; the night of Jum'ah, the night of Eid ul Fitr, the night of Eid ul Adhaa, the first night of Rajab and the middle night of Shabaan.' (*Gaaya tul Ihsaan*)

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THE PROPHET'S ﷺ RAMADHAAN

Takbeer in the night of Eid

Allah ﷻ has ordered that we proclaim His greatness on completing the fasts of Ramadhaan in gratitude for this blessing. He says:

'And complete the term and proclaim the Takbeer of Allah upon what He has guided you.' (Al Baqarah)

Dr Syed bin Husayn Al Afaani describes the practice of the elders

'On the night of Fitr Ibn Museeb, Urwa, Abu Salama and Abu Bakr would proclaim Takbeer aloud in the mosque.' (*Fiqh us Sawm wa Fadhl ur Ramadhaan*)

Important Note

Unfortunately on sighting the moon of Eid we immediately head to the malls and shops, and spend the whole night shopping and in other neglectful and wasteful activities. We appear ignorant to the virtues of this night even though we have read above that the Eid night is of the holiest nights Allah has bestowed upon His servants. This is a night of forgiveness and instead of disregarding it we should present ourselves in Allah's court proclaiming His greatness.

The day of divine reward

The Prophet ﷺ denoted the day of Eid ul Fitr as the day of Allah's reward. Imam Tibraani in Al Mujam al Kabeer and Shaykh Hassan bin Sufyaan in his Musnad narrate from Saeed bin Oas Ansaari:

'My father narrated that the Prophet ﷺ said 'When the day of Eid ul Fitr arrives the angels line the many paths and proclaim 'Oh Muslims, Come towards your Lord, He will favour you with goodness and great reward, you were ordered to stand at night and you fulfilled that and you were ordered to fast in the day and you fasted and obeyed your Lord so take your certificates.' When the people finish the Eid prayer a caller

The Night & Day of Eid

...the good news 'Listen, your Lord has forgiven you so return home for this is a day of reward.' (*Gaaya tul Ihsaan*)

Abdullah bin Abbaas narrates that the Prophet ﷺ said:

'On the day of Eid ul Fitr the angels descend and line the streets and make a call which every creature except the human and jinn hear:

'O Ummah of Muhammad, come out to your Generous Lord, He will reward you greatly and forgive your grave sins.'

And when the people are gathered in the place of prayer Allah says to the angels 'What is the reward for the worker who finishes his work?' They plead 'O our Lord and Master, He should receive full and complete reward.' Allah declares 'I make you witness, I have rewarded them for their fasts and prayers which were for Me and My forgiveness. Go, I have forgiven you!' (*Bayhaqi*)

Your sins have been turned into Good deeds

Abbas narrates that the Prophet ﷺ said

'On the night of Qadr Jibraeel descends to the Earth with the angels and supplicates for mercy for those busy and consumed in the Dhikr of Allah, whether they be standing or seated. When the day of Eid ul Fitr arrives Allah ﷻ takes pride with the angels over these people of Dhikr saying:

'O My angels, My servants have fulfilled My obligation and have come out today for Dua, I swear by My Honour, My Majesty, My Kindness, My Eminence and My Elevated Status I accept your Duas so Go, I have forgiven you and turned your sins into good deeds. So return to your homes pure from sin.' (*Shob ul Imaan of Bayhaqi*)

THE PROPHET'S ﷺ RAMADHAAN

Takbeer in the night of Eid

Allah ﷻ has ordered that we proclaim His greatness on completing the fasts of Ramadhaan in gratitude for this blessing. He says:

'And complete the term and proclaim the Takbeer of Allah upon what He has guided you.' (Al Baqarah)

Dr Syed bin Husayn Al Afaani describes the practice of the elders

'On the night of Fitr Ibn Museeb, Urwa, Abu Salama and Abu Bakr would proclaim Takbeer aloud in the mosque.' (Fiqh us Sawm wa Fadhl ur Ramadhaan)

Important Note

Unfortunately on sighting the moon of Eid we immediately head to the malls and shops, and spend the whole night shopping and in other neglectful and wasteful activities. We appear ignorant to the virtues of this night even though we have read above that the Eid night is of the holiest nights Allah has bestowed upon His servants. This is a night of forgiveness and instead of disregarding it we should present ourselves in Allah's court proclaiming His greatness.

The day of divine reward

The Prophet ﷺ denoted the day of Eid ul Fitr as the day of Allah's reward. Imam Tibraani in Al Mujam al Kabeer and Shaykh Hassan bin Sufyaan in his Musnad narrate from Saeed bin Oas Ansaari:

'My father narrated that the Prophet ﷺ said 'When the day of Eid ul Fitr arrives the angels line the many paths and proclaim 'Oh Muslims, Come towards your Lord, He will favour you with goodness and great reward, you were ordered to stand at night and you fulfilled that and you were ordered to fast in the day and you fasted and obeyed your Lord so take your certificates.' When the people finish the Eid prayer a caller

The Night & Day of Eid

gives the good news 'Listen, your Lord has forgiven you so return home for this is a day of reward.' (Gaaya tul Ihsaan)

Abdullah bin Abbaas narrates that the Prophet ﷺ said:

'On the day of Eid ul Fitr the angels descend and line the streets and make a call which every creature except the human and jinn hear:

'O Ummah of Muhammad, come out to your Generous Lord, He will reward you greatly and forgive your grave sins.'

And when the people are gathered in the place of prayer Allah says to the angels 'What is the reward for the worker who finishes his work?' They plead 'O our Lord and Master, He should receive full and complete reward.' Allah declares 'I make you witness, I have rewarded them for their fasts and prayers which were for Me and My forgiveness. Go, I have forgiven you!' (Bayhaqi)

Your sins have been turned into Good deeds

Anas narrates that the Prophet ﷺ said

'On the night of Qadr Jibraeel descends to the Earth with the angels and supplicates for mercy for those busy and consumed in the Dhikr of Allah, whether they be standing or seated. When the day of Eid ul Fitr arrives Allah ﷻ takes pride with the angels over these people of Dhikr saying:

'O My angels, My servants have fulfilled My obligation and have come out today for Dua, I swear by My Honour, My Majesty, My Kindness, My Eminence and My Elevated Status I accept your Duas so Go, I have forgiven you and turned your sins into good deeds. So return to your homes pure from sin.' (Shob ul Imaan of Bayhaqi)

THE PROPHET'S ﷺ RAMADHAAN

The day of Eid and the practice of the Prophet

Allah ﷻ commands:

'Say, In the Bounty and Mercy of Allah let them rejoice, that is better than the (wealth) they amass.' (Yunus 10, v 58)

Allah prefers the expression of happiness on this day. It is for this reason that Allah dislikes people fasting this day. In fact it is *haraam* to fast because it is tantamount to shunning His forgiveness.

Wearing good clothes

Imam Shafiee and Imam Baghvi narrate from Imam Jafar bin Muhammad who narrated from his grandfather:

'On every Eid the Prophet ﷺ would wear striped clothes.' (As *Siyaam wa Ramadhhaan*)

Shaykh Ibn Qayyim writes:

'The Prophet ﷺ would wear beautiful clothes on Eid. He ﷺ had a sheet which he wore on Eid and Jumuah, sometimes it was green and sometimes it was one with red stripes. Some have claimed it was all red but this is not correct.' (Zaad ul *Muaad, Hadiya fi Salaat ul Eidain*)

It is narrated about Abdullah bin Umar:

'He would wear good clothes on the two Eids.' (Fath ul *Baari*)

Imam Hassan narrates:

'The Prophet ﷺ ordered us, wherever possible, to wear the best clothes on Eid and apply the best fragrance.' (Al *Mustadrik of Haakim*)

The Night & Day of Eid

Imam Malik states:

'I have heard that the knowledgeable companions and Tabi'een would prefer fragrance and elegance on each Eid.'

He would bath

Abdullah bin Abbaas narrates

'The Prophet ﷺ would bath on the day of Fitr and the day of Adhaa.' (Ibn *Maajah*)

Syeduna Naafe narrates about Abdullah bin Umar:

'He would bath on the day of Fitr before leaving for the place of prayer.' (Musannaf *Abdur Razaaq*)

Saeed bin Museeb states there are three sunnah acts on Eid ul Fitr:

'To walk to the place of worship; to eat before leaving and to bath.' (Arwa ul *Galeel*)

To eat before the Eid ul Fitr prayer

We find that it was the Prophet's blessed practice to eat something before leaving for the Eid ul Fitr prayer. Conversely on the occasion of Eid ul Adhaa he would eat after the prayer. Syeduna Anas narrates:

'The Prophet ﷺ would not leave for Eid ul Fitr until he had eaten an odd number of dates.' (Bukhaari)

Shaykh Ibn Hibbaan and Haakim narrate the following words from Syeduna Anas:

'He would not go out on the day of Fitr until eating dates; 3, 5, 7 or more or less odd numbers than that.' (Al *Mustadrik*)

THE PROPHET'S ﷺ RAMADHAAN

Syeduna Burrayda narrates:

'The Prophet ﷺ would not go out on the day of Fitr until having eaten and he would not eat on the day of Adhaa until returning.' (*Tirmidhi, Ibn Majah*)

Musnad Ahmad has the additional words:

'After returning on the day of Adhaa he would eat from the sacrificed animal.'

Reason for Eating

Shaykh ibn Abi Jamraa explains the reasons for eating before the Eid prayer as:

'After the requirement to fast comes the requirement to break the fast and it is Mustahab to be swift in fulfilling Allah's command.'

Shaykh Muhlab explains:

'He did this so that no one would think it was necessary to fast up to the Eid prayer.' (*Fath ul Baari*)

Shaykh Ibn Muneer writes:

'On both Eids he ate at the specified times (of offering sadaqah); the time of Sadaqah on the two Eids is specific; on Fitr it is before leaving so he ate then and on Adhaa it is after the sacrifice.' (*Fath ul Baari*)

The view of some of the Maliki scholars

Because the Prophet ﷺ used to go straight from Itikaaf to the place of Eid he did not want anyone to think he was also continuing his fast up to the Eid prayer so he made sure he ate something. Ibn Hajar Asqalaani mentions this:

The Night & Day of Eid

Some of the Maliki Ulama state that the Itikaaf ends when the person leaves for the Eid prayer before returning home. However it was feared that people may assume that the fast also continued until that part of the day so he ﷺ ate something.' (*Fath ul Baari*)

Offering prayer in an open space

The Prophet ﷺ would not offer the Eid prayer in the Mosque but would do so in an open space. Syeduna Abu Saeed Khudri narrates:

'The Prophet ﷺ would leave for the place of prayer (in an open space) on the day of Fitr and Adhaa.' (*Bukhaari & Muslim*)

Syeduna Abdullah bin Umar narrates:

'When the Prophet ﷺ would head towards the place of prayer the companions would carry a spear before him and at the place of prayer would put it into the ground in front of him and it would act as a Sutra for the prayer. This was because the place of prayer was in an open field and there was no cover.' (*Ibn Majah*)

It is Sunnah to offer Eid prayer in an open field but if there is an impediment, such as the lack of appropriate space or it is raining then it can be offered in the Mosque. Syeduna Abu Hurayra narrates:

'It rained on the day of Eid so the Prophet ﷺ prayed the Eid prayer in the Mosque.' (*Abu Dawud*)

Explaining the rationale for praying in an open space Dr Muhammad Abdu Yamaani writes:

'So that all the people of the city, or at least most of them,

THE PROPHET'S ﷺ RAMADHAAN

could gather in one place and proclaim the greatness of Allah and thank Him; become aware of and congratulate one another on Eid, their gathering and their worship and to promise to help one another in good deeds and piety.' (*Haakazaa Asaam ur Rasoolillah*)

Shah Walli ullah Dehlvi explains its purpose in the following way:

'Each community has a place where it gathers to show its togetherness and magnitude. This was the reason for the Prophet ﷺ arriving and returning by different paths so that all the people could become aware of the togetherness of the Muslims.' (*Hujja tullah Al Baaliga*)

Shaykh Abdur Rahmaan Hassan AlMaidaani writes whilst discussing the ahadith about the Prophet ﷺ praying in an open space and ordering everyone to attend, including the women:

'These ahadith prove that on Eid the greatest show of happiness is the Eid prayer which is attended by all; the young, the old, the men and the women, even the menstruating! The Prophet ﷺ ordered such women to stay separate from the prayer but be involved in the dua of the Muslims and for those who did not have a *jilbaab* to ask for one from another. (Look) How demanding is this statement for the women's involvement in the Eid Prayer!' (*As Siyaam wa Ramadhaan*)

Commanding all the women to attend

The importance of the Eid gathering can also be ascertained from the fact that the Prophet ﷺ specifically ordered all the women to attend, even the menstruating. Such women were advised not to pray but to participate in the Dua and gathering. Syeda Umm Atiya states:

'The Prophet ﷺ ordered us and all the women to come out on Fitr and Adhaa, even if they were old or menstruating

The Night & Day of Eid

...on Fardah. As for the menstruating they refrained from prayer but participated in the good and dua of the Muslims. ...asked 'Ya Rasoolallah, what about the women who did not have a *jilbaab*? He replied 'Another sister should give her.' (Muslim)

Ibn Majah and Imam Bayhaqi narrate from Abdullah bin ...:

'The Prophet ﷺ would bring out his wives and daughters on the two Eids.' (*Ibn Majah*)

To go on foot

The Prophet ﷺ would walk to the place of prayer. Abdullah bin ... narrates:

'The Prophet ﷺ would leave for the Eid on foot and return on foot.' (*Ibn Majah*)

It is narrated from Syeduna Ali:

'It is from the Sunnah to walk to Eid.' (*Tirmidhi*)

It is narrated from Syeduna Saad Al Qardh:

'The Prophet ﷺ would arrive for Eid walking.' (*Ibn Majah*)

To come and go using different paths

The Prophet ﷺ would not return from the Eid prayer the same way he had left for it, instead he would bless a different path. Jaabir narrates:

'When the Prophet ﷺ would leave for Eid he would return by a path different to that he went in.' (*Bukhaari*)

THE PROPHET'S ﷺ RAMADHAAN

Syeduna Abu Hurayra narrates the practice of the Prophet ﷺ:

'When he would leave for Eid he would return a different way to that which he went.' (Muslim)

Shaykh Ibn Qayyim explains the purpose of this blessed practice:

'Some say it is so he could send salaam on people in both paths and others said it was so people of both paths could benefit from his barakah. Some said that it was so everyone could present their needs to him. Others said it was so all the paths could become witness to the strength of Islaam. Others said it was so the hypocrites could burn in seeing the honour of the Muslims, other said it was so as many places as possible could become witness because each step to the place of prayer eradicates sins and elevates rank. All these are authentic and alongwith these there are many other wisdoms in this act.' (Zaad ul Maaad)

Haafiz Ibn Hajar Asqalaani in explaining the many reasons for this writes:

'So that the people of both paths could equally have the honour of the Prophet's passing by and attain barakah from it and attain the specific fragrance that paths attain by his passing.' (Fath ul Baari)

Dr Muhammad Abdu Yamaani explains the reasons as:

'So that he could pass by as many people as possible and be able to congratulate them on Eid and send salaam upon them and thereby increase the happiness in their hearts.' (Hakaaza Asaam e Rasool)

In the place of prayer he would not pray anything before or after the Eid prayer. In the place of the Eid prayer the Prophet ﷺ would only offer the Eid prayer and nothing else. Syeduna Abdullah bin Abbaas narrates:

The Night & Day of Eid

The Prophet ﷺ would only offer the two rakahs of Eid and not pray before or after it.' (Bukhaari)

The hadith narrated by Abu Saeed Khudri reveals that the Prophet ﷺ used to offer two rakahs after returning home:

'He ﷺ would not pray anything before the Eid prayer but after returning to his home he would pray two rakahs.' (Ibn Majah)

Prayer without Adhaan and Takbeer

The Prophet ﷺ would organise the Eid prayer congregation without an Adhaan or Takbeer. Jaabir bin Samraa narrates:

'I prayed Eid with the Prophet ﷺ many times without Adhaan and Iqaamah.' (Muslim)

It is narrated from Saad bin Abi Waqaas in Musnad Bazaar:

'The Prophet ﷺ prayed Eid without Adhaan and Iqaamah.' (As Siyaam wa Ramadhaan)

Syeduna Abdullah bin Abbaas states:

'There would not be Adhaan on the day of Fitr and Adhaa.' (Muslim)

Offered Prayer before the Khutbah

On the day of Jumuaah the Prophet ﷺ would deliver the khutbah before the prayer but on Eid he would deliver the khutbah after the prayer. Syeduna Abu Saeed Khudri narrates:

'The Prophet ﷺ would arrive at the place of Eid and begin with the Prayer.' (Muslim)

THE PROPHET'S ﷺ RAMADHAAN

The words in a second narration are:

'The first thing he ﷺ began with was the prayer.'

Syeduna Jaabir bin Abdullah narrates:

'The Prophet ﷺ arrived at the place of Eid and began with the Prayer.' (Muslim)

Abdullah bin Umar describes the practice of the Prophet ﷺ, Abu Bakr and Umar:

'They would pray Eid before the Khutbah.' (Muslim)

Abdullah bin Abbaas narrates:

'I prayed Eid behind the Prophet ﷺ, Abu Bakr, Umar and Uthmaan and all of them prayed before the Khutbah.' (Bukhaari)

Recitation of Surah Qaaf and Qamar in the prayer

Umar al Farooq narrates:

'I asked Abu Waaqid Laithi 'What did the Prophet ﷺ recite in the prayer of Adhaa and Fitr?' He replied 'He recited Surah Qaaf (50th) and Qamar (54th).' (Muslim)

Abdullah bin Abbaas narrates:

'The Prophet ﷺ recited Surah A'la (87th) in one rakah and Surah Ghashiya (88th) in the second.' (Ibn Majah)

Delivered the Khutbah after the Prayer

The Prophet ﷺ would deliver the Khutbah after the Eid prayer. Abu Saeed Khudri narrates:

The Night & Day of Eid

The Prophet ﷺ arrived at the place of prayer and first prayed Eid, he ﷺ then turned towards the people who were all seated in their places and preached, advised and commanded them.' (Muslim)

Syeduna Jaabir narrates:

'I prayed Eid with the Prophet ﷺ many times. He ﷺ would first offer the prayer without Adhaan and Iqaamah and then stand with his hand on Bilaal's shoulder and deliver the sermon ordering people to fear Allah, urging them to obey Him and preaching and advising them.' (Nasai)

Sitting between the Khutbahs

Just as he ﷺ would sit for a while between the two Khutbahs of Jumuah he ﷺ would also sit between the Khutbahs of Eid. In Musnad Bazaar Saad bin Abi Waqaas narrates:

'The Prophet ﷺ would pray Eid without Adhaan or Iqaamah and would deliver two Khutbahs standing and separated them with a sitting.' (As Siyaam wa Ramadhaan)

Plenty of Takbeer in the Khutbah

During his Khutbahs the Prophet ﷺ would perform plenty of Takbeer. The Prophet's Muezzin, Syeduna Saad, narrates:

'The Prophet ﷺ would proclaim Takbeer plentifully in the Khutbah of the two Eids.' (Ibn Majah)

Umm e Atiya narrates:

'The menstruating women were ordered to attend the Eid gathering and would sit at the back and proclaim Takbeer with the people.' (Abu Dawud)

THE PROPHET'S ﷺ RAMADHAAN

Shaykh Abd ur Rehmaan Hassan AlMaidaani writes with reference to this hadith:

'In this matter one should follow the Prophet ﷺ for verily proclaiming Takbeer on Eid is from the signs of the Muslims.'
(As Siyaam wa Ramadhaan)

Addressing separately the gathering of the women

After addressing the men's gathering on Eid the Prophet ﷺ would go to the women's gathering and deliver a separate sermon to them. Syeduna Jaabir narrates:

'The Prophet ﷺ prayed Eid ul Fitr prayer and addressed the people. After finishing he ﷺ went towards the women and addressed them whilst leaning on Bilaal, who had spread out a cloth in which the women were placing sadaqah.'
(Bukhaari)

Some important points:

- The Prophet ﷺ took Bilaal with him because he was the treasurer and administrator of the treasury. Haafiz Ibn Hajar Asqalaani writes:
'Bilaal was a special servant of the Prophet ﷺ and in charge of sadaqah collections.' (Fath ul Baari)
- The sadaqah which Bilaal collected on this occasion was not the sadaqah of Fitr but voluntary sadaqah because it is narrated in Bukhaari that Ibn Jareeh asked Ataa:
'Was that the charity of Fitr?' He replied 'No, it was voluntary Sadaqah.' (Bukhaari)
- The Prophet ﷺ distributed all of that sadaqah amongst society's poor and destitute. Ibn Abbaas narrates:
'He distributed it all to the poor Muslims.' (Abu Dawud)

The Night & Day of Eid

This means that, unlike us, he would not take it home! Rather he would only return home after distributing it all. May Allah ﷻ also give us the ability to distribute money and charity amongst those for whom we collect it and not spend it on ourselves! We should keep the statement of Allah before us that those who illegally eat the wealth of the orphans fill their stomachs with fire.

Congratulating on Eid

Congratulating one another on Eid whilst making dua is a proven practice. Imam Ibn Adee narrates from Waaila:

'I came to the Prophet ﷺ on the day of Eid and pleaded 'May Allah accept from us and from you.' Hearing this the Prophet ﷺ said 'Yes, May Allah accept from us and from you.'

The chain of this narration is weak because it contains Muhammad bin Ibraheem Shaami who is weak (Fath ul Baari). However this narration is strengthened by the practice of the companions; Haafiz Ibn Hajar Asqalaani narrates from Jabeer bin Nafeer:

'When the companions would meet one another on the day of Eid they would say to one another 'May Allah accept from us and from you.' (Fath ul Baari)

Imam Suyooti also narrated this in 'Wusool Laa Maani Bi Asool Altahaani' and denoted it Hasan. Ibn Taimiyya was asked about congratulating on the day of Eid and he quoted this practice of the companions and said:

'Congratulating is neither sunnah nor commanded but nor is it something prohibited so there is proof for those who do it and for those who leave it.' (Majmua Al Fataawa)

Shaykh Qamooli writes in Jawaahir that there is no harm in congratulating each other on the arrival of the year, month or Eid:

THE PROPHET'S ﷺ RAMADHAAN

'Our Ulama have not objected to the practice of the people congratulating each other on the arrival of Eid, the month or the year.' (Zarqaani ala'l Muwaahib)

Instruction of Sadaqah tul Fitr

Islaam has taught us to always remember the poor, destitute and orphans, especially in times of happiness. The Prophet ﷺ instructed the Muslims to pay the Sadaqah of Fitr on the occasion of Eid ul Fitr because a good host always sends its guests away with good gifts. The month of Ramadhaan is like a guest to us from Allah and we should send it back with gifts and Sadaqah tul Fitr is one of those gifts! Two days before Eid ul Fitr the Prophet would preach the giving of the Sadaqah of Fitr. Abdullah bin Thalba narrates from his father:

'The Prophet ﷺ addressed the people about Sadaqah tul Fitr two days before Eid ul Fitr.' (Abu Dawud)

It is narrated from Abdullah bin Abbaas:

'The Prophet ﷺ made compulsory the Sadaqah of Fitr.' (Abu Dawud)

Abdullah bin Umar narrates:

'The Prophet ﷺ made compulsory upon the people the Sadaqah of Fitr after Ramadhaan.' (Muslim)

Abdullah bin Abbaas narrates:

'He ﷺ made sadaqah of Fitr compulsory because it purifies the fasting person from useless and obscene words and it feeds the poor.' (Abu Dawud)

Abdullah bin Umar narrates that when making Sadaqah tul Fitr compulsory the Prophet ﷺ said:

The Night & Day of Eid

Give the poor today in a way that they need not ask anyone (Abu Sa'eed) (As-Siyaam wa Ramadhaan from Bayhaqi)

On behalf of every individual in the family

It is necessary to pay the Sadaqah of Fitr on behalf of everyone in the family, be they young, old, male or female. Amar bin Shuaib narrates from his grandfather:

The Prophet ﷺ had it proclaimed in the streets of Makkah; 'Sadaqah tul Fitr is compulsory upon every Muslim, male or female, free or slave, young or old.' (Tirmidhi)

Abdullah bin Abbaas narrated that Abdullah bin Abbaas said to the people at the end of Ramadhaan:

'Give the charity of your fasting because the Prophet ﷺ made this sadaqah compulsory upon every one, be he free or owned, male or female, young or old.'

It's amount

If it is paid in dates or barley then it is one Saah of that, and if it is paid in wheat then it is half a Saah. Abdullah bin Abbaas narrates that the Prophet ﷺ explained the quantity of Sadaqah tul fitr:

'This sadaqah is one Saah of dates and barley and half a Saah of wheat.' (Abu Daawud)

One Saah is approximately 2.4kg.

It's timing

Sadaqah tul Fitr can be paid at anytime during Ramadhaan but it is important to pay it before offering the Eid prayer. Abdullah bin Umar narrates:

'The Prophet ﷺ ordered the people to pay fitr before leaving for the prayer.' (Bukhaari)

THE PROPHET'S ﷺ RAMADHAAN

Abdullah bin Abbaas narrates:

'The Prophet ﷺ made Sadaqah of Fitr compulsory because it purifies the fasting person from useless and obscene words and it feeds the poor. So whoever paid it before the prayer it is accepted charity and whoever paid it after the prayer it is just charity.' (*Abu Dawud*)

The practice of the companions was that:

'They would pay Fitr one or two days before Eid.' (*Bukhaari*)

Syeduna Naafe writes about Abdullah bin Umar:

'He would pay it one or two days before Eid ul Fitr.' (*Abu Dawud*)

APPENDIX RULES OF FASTING

BASED ON CLASSIC HANAFEE TEXTS
COMPILED BY MUHAMMAD SAJID

Intention

For the fasts of Ramadhan one can make the intention to fast until midday of the day of fasting. So as long as one has not done anything since dawn that would have negated the fast (such as eating) the intention or decision to fast that day in Ramadhan can be made until midday. For example if someone was travelling and returned home before midday he can decide to fast.

However if one is making up the fasts of Ramadhan (outside the month of Ramadhan) one must make the intention to fast the night before, i.e. before dawn.

Matters which do not invalidate (break) the fast (irrespective of whether these acts are disliked or haram)

- Eating, drinking or intercourse through forgetfulness. However if a person is reminded that he is fasting and he still does not remember then any of these acts taking place after the reminder will break the fast (as they will not be through forgetfulness anymore).

Note: If one sees a fasting person doing the above acts it is

THE PROPHET'S ﷺ RAMADHAAN

- compulsory to remind him. If one does not do so one will be sinful, unless one believes that the fast had become difficult and it is better for the fasting person to eat etc.
- Unintentional vomiting does not break the fast, nor does intentionally vomiting a volume less than a mouthful.
- If one coughs phlegm (up into the mouth) and then swallows it back the fast does not break. If mucus enters the nose and one snorts it back or even swallows it through the throat it does not break the fast.
- If a fly is accidentally swallowed the fast does not break, however if it is done so intentionally the fast breaks.
- If one enters a river and waters gets into the ears the fast does not break.
- Swallowing something stuck between the teeth, as long as its cumulative volume did not exceed that of a chick pea. The act of flossing the teeth does not break the fast (but see next section regarding bleeding gums and swallowing food stuck between the teeth).
- Cupping of blood does not break the fast.
- If one gargles water and spits it all out then any miniscule effect left in the mouth that is swallowed alongside the saliva does not break the fast.
- Dust or smoke entering the throat (through no action of the fasting person) does not break the fast, even if it is dust from flour etc. However if the smoke is inhaled purposefully the fast will break, thus smoking cigarettes or sheesha etc break the fast.

Rules of Fasting

- Applying kuhl or oil will not break the fast, even if one feels their taste in the throat.
- Acts such as backbiting, lying etc do not break the fast.
- If one has a nocturnal discharge (wet dream) whilst fasting the fast is not broken.
- Ejaculation occurring through no physical action does not break the fast. If a man looks at a (even naked) woman, even for a long time, and ejaculation occurs, the fast will not break if he took no other action (except looking) to cause the ejaculation. The fast will not break even if ejaculation occurs through thinking about intercourse.
- Kissing, hugging or lying together with a partner does not break the fast if there is no ejaculation.
- If one enters the fast in the morning in a state of greater impurity it will not invalidate the fast (i.e. someone required ghusl but did not do so before the start of the fast). Indeed if one's remain in the state of greater impurity the whole day the fast will not be invalidated (although this is a much disliked practice for one is deprived of baraka and unable to pray).
- Resolving or intending to break the fast does not break the fast until an act that breaks the fast is undertaken.

Matters which break or nullify the fast:

- Eating, drinking or intercourse whilst being aware that one is fasting breaks the fast.
- Smoking breaks the fast. If one puts Paan or tobacco in the mouth and chews it the fast breaks even if one spits it all out as some bits will inevitably be swallowed.

- If someone puts something in the mouth which melts, such as sugar, and swallows the saliva the fast will break.
- If one eats something stuck in the teeth and its volume is greater than that of a chick pea. If someone takes out of his mouth something that was stuck between the teeth and then puts it back and swallows it the fast will break, even if its volume is less than a chick pea.
- If gums bleed and one swallows the blood and feels the taste in the throat the fast breaks. However if the blood was less than the saliva and one did not feel any taste in the throat the fast will not break.
- If oil enters into the inside of the ear the fast breaks, but not if it is water.
- If one is rinsing the mouth or nose and water falls into the throat or reaches the brain the fast breaks, even if it was by accident.
- If someone throws a thing at a fasting person and it drops into his mouth and into the throat the fast is broken.
- If someone eats or drinks whilst asleep the fast breaks. If someone is sleeping with the mouth open and water etc falls into the throat the fast breaks.
- Swallowing another's saliva breaks the fast, as does swallowing one's own saliva after taking it out of the mouth.
- If someone places a coloured thread in the mouth and one's saliva changes colour, the fast will break if he swallows that saliva.

Rules of Fasting

- If someone swallows one's tears, and if it is only one or two droplets there is no issue, but if there are many that the whole mouth is filled with their saltiness then the fast is broken. It is a similar ruling for sweat.
- If one kisses, touches or hugs a woman and ejaculates the fast breaks. However if the woman touches the man and he ejaculates the man's fast is not broken.
- If a man touches the woman from above a cloth which is so thick that the heat of the body cannot be felt the fast will not break, even if he ejaculates.
- If one intentionally vomits an amount that would fill the mouth the fast breaks.
- If one unintentionally vomits a mouthful and it returns back into the throat or one oneself pushes it back down the throat the fast breaks, even if what returns back down the throat is equivalent to the size of a chick pea. However if the initial vomit was less than a mouthful then the fast does not break even if it returns back down the throat.

Those matters which break the fast and need only be made up (no need for compensation)

All fasts that are broken before their completion require to be made up another day. However there are some instances when along with the making up a penalty is also incurred. The following are those when there is no penalty (kaffaara):

- Intentionally eating something like stone, rock, wool paper or grass etc (items not deemed food or nutritious or luxury). Further examples include eating raw rice, grain, wheat, walnuts (as these are not normally eaten raw), paper, cotton, pebbles, metal, the stones of fruit, a lot of salt or soil that is

THE PROPHET'S ﷺ RAMADHAAN

not beneficial and when one is not in the habit of eating it.

- Swallowing a great amount of sweat or tears. Accidentally swallowing rain or snow water which falls into the mouth.
- Eating food stuck between the teeth if it is equal to a chick pea.
- Intentionally inhaling smoke into the throat.
- Using nose drops, an enema or dripping water or oil into the ear.
- Water used for gargling that accidentally drops down the throat.
- If one believed that dawn had not broken and so ate etc but then realised that dawn had in fact broken. In this case the fast is broken and that day will need to be made up, but no penalty is required. Similarly if one broke the fast believing the Sun had set when in fact it had not.
- If one was forced to break the fast under duress e.g. if one is coerced into intercourse the fast breaks but there is no penalty
- If someone eats or drinks through forgetfulness and believed (incorrectly) that the fast had been broken and then as a result ate, drunk or had intercourse intentionally the fast will break but there will be no penalty.
- Ejaculation after kissing or touching a woman, even if there was a cloth between them but the bodily heat was felt.
- Intentionally returning a mouthful of vomit back down the throat.

Rules of Fasting

- Intentionally breaking the fast after having made the intention to fast during the day does not necessitate a penalty.

- If one breaks the fast during the day because one becomes a traveller.

Matters which Break the fast and necessitate Kaffaara

If these acts are performed intentionally and freely – without duress – by the fasting person the fast is invalidated and a kaffaara becomes liable. The Kaffaara is to fast two consecutive months, and these two months must not coincide with the two Eid days or the days of (Tashriq 11th, 12th and 13th of Dhul Hijjah), as there must not be a break between the sixty days, otherwise the Kaffaara will be invalid. If one is unable to fast for two consecutive months then the kaffaara is to feed sixty poor people two meals:

- Intentionally eating or drinking something which brings pleasure. The quantity of food or water does not matter, nor does whether it was for nutritional or medicinal purposes. Examples include eating raw meat (however there is no kaffaara if it was burnt or infested), eating meat fat, a raw almond, a seed of wheat or sesame etc (when it was put in externally and not stuck in the teeth from an earlier time)
- Eating soil that benefits the individual (through nourishment etc). Eating non – beneficial soil necessitates the penalty only if one is in the habit of eating it. If one is not in the habit of eating soil then there is no penalty, but the fast is still broken.
- If eat a little salt (that amount that would add taste to food) there is kaffaara but if eat a lot there is no kaffaara (but the fast still breaks)

THE PROPHET'S ﷺ RAMADHAAN

- Swallowing rain water that falls into the mouth.
- Swallowing another's saliva breaks the fast but there is no kaffaara unless it was the saliva of a beloved or honoured person, and was done so seeking pleasure or baraka.
- Partaking in intercourse whilst knowing one is fasting. Sexual intercourse invalidates the fast of both parties.
- A person undertook an act which does not break the fast, such as applying kuhl, kissed a woman, but he thought it had broken the fast and then ate etc that will necessitate kaffaara. This is different to the previous section because there it was through forgetfulness, here it is through negligence of not knowing the ruling.

Kaffaara will only apply when the intention to fast was performed the night before and not during that day, e.g. if a traveller returns home in the morning and decides to fast (as he hadn't eaten since dawn) then if he breaks it with any of the matters that necessitate kaffaara the kaffaara will not apply to him.

If after breaking the fast and kaffaara becoming liable something else uncontrollable happens that day that would have invalidated the fast anyway (e.g. a woman after breaking the fast enters her monthly period or a person goes insane etc) the kaffaara will become void. Only the fast will need to be made up.

Disliked (Makruh) Acts during fasting

- Lying, swearing, backbiting and obscenities are impermissible at all times but are even more disliked when fasting.
- Tasting or chewing food is disliked. The exceptions are if someone works in food preparation and needs to taste the cooking to ensure it is correct and the job is at risk or if there is a mother weaning a young child who needs the food

Rules of Fasting

chewed and there is no one else to chew the food for it.

Note that tasting does not mean taking something below the throat for that will not only break the fast but necessitate a penalty too. The tasting referred to in the books of Fiqh is the mere placing of something upon the tongue. Similarly with chewing no juice must enter the throat.

- Kissing or touching a woman when one fears it may lead to ejaculation or intercourse. Any emission as a result will break the fast.
- Sucking another's lips or tongue, gathering one's own saliva in the mouth and swallowing it and smelling musk or a rose are all disliked.
- Any act which is likely to weaken one during the fast is disliked for obvious reasons.

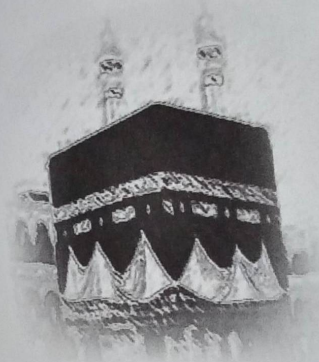
Acts that are not disliked (but people mistakenly think they are!)

- Rinsing the nostrils or mouth with water is not disliked, nor is taking a bath
- Kissing or caressing when one is sure of being able to control one.
- Applying oil to the moustache or kuhl to the eyes, cupping blood or using miswaak, at any time of the day.

Matters specifically relating to Women

- During pregnancy and breastfeeding a woman does not need to fast, though the days will need to be made up later.
- During the monthly menstrual cycle a woman cannot fast. These days will need to be made up later. It is a similar case for post-natal bleeding.
- Any bleeding that is not menstrual or post-natal does not prevent fasting or praying.

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How the Prophet Observed the Month of Ramadhan



Ramadhan, the ninth month of the Islamic Calendar is the month in which Allah bestowed countless blessings upon humanity. This month hosted the beginning of the revelation of the Quran; the Mercy for the Universe Prophet's announcement of Prophethood; the first major victory for the Muslims at Badr and the Muslims' re-entering of Makkah without any bloodshed. Furthermore to demonstrate its virtue Allah has made one of its nights better than a thousand months. He opens the gates of Paradise, shuts the gates of Hell and chains the devils in this month. Allah also forgives and pardons countless believing sinners from Hell.

In order to express gratitude for these blessings the believers, who truly recognise and appreciate these blessings, are commanded to fast and observe this month with utmost sincerity and humility. To observe this month in the way Allah wishes the believers need to follow the one who is most aware of what pleases and displeases Allah and who is the most knowledgeable about Ramadhan, namely the Prophet ﷺ.

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Mufti Muhammad Khan Qadri is based in Lahore, Pakistan and is one of the leading teachers of Dars e Nizami (traditional Islamic scholastic course). He is also heavily involved in both writing and translating. He currently has over 100 titles published on a range of subjects such as Hadith, Fiqh, Usul ul Fiqh, women's rights and social issues.

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